Man of Mysteries
The Three Lives of
George Hunt Williamson
Revealed

George Hunt Williamson (1926 - 1986)

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The Three Lives of
George Hunt Williamson
Revealed

Michel Zirger

Revised and expanded new edition

Edited by Warren P. Aston

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To Betty Jane

Other books by Michel Zirger:

Mystical Journey: The Incredible Life of George Hunt Williamson

“We Are Here!” Visitors Without a Passport

Authenticating the George Adamski Case: The Desert Center Investigation

In Defense of the Contactees: The Questions Answered!

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This "dream team" enabled me to get my head above the water in helping me with the final, and most nerve-wracking, stages of editing.

Introduction

If we were to choose one date of significance in the history of the UFO phenomenon, it would be difficult not to consider November 20, 1952. Indeed, this date marks the first and arguably the best documented encounter with an extraterrestrial intelligence. A major part of ufology was decided on that day because it resulted in a fracture in the international UFO community which still remains open today — the pro and anti-November 20, 1952, who continue to disagree with the events of that day…

Although the main person involved in those events was definitely the famous "contactee" George Adamski, one of the six eye-witnesses present that day is the subject of this biographic essay: George Hunt Williamson, one of the personalities who, with George Adamski and some others, shaped the UFO phenomenon and our concept of extraterrestrial contact.

While the life — at least the public life — of George Adamski, historically the first "contactee," is reasonably well-known, George Hunt Williamson's life had remained engulfed in an ocean of uncertainties, approximations, mysteries and even wild speculations due to his sudden "disappearance" in 1961... Contrary to George Adamski, he has not been the subject of any specific study. Thus, the present work is the first of its kind.

The name of George Hunt Williamson first burst into my life when I read the book by Desmond Leslie and George Adamski, *Flying Saucers Have Landed*… When it came out in September 1953 it became an instant bestseller, soon to be translated into 50 languages. Of course, I did not read it in 1953 — I had not been born — I read it in 1972 — which sort of dates me. And from that moment on, *Flying Saucers Have Landed* — first in its revised and enlarged 1970 edition — became one of my bedside books… and I am not ashamed to say that it has remained to this day… I browse through it, or consult it, should I say, rather regularly, and recently I have even listened to its terrific audiobook version… Why? Because the book as a whole is a brilliant and prophetic digest of all that, even today, revolves around the UFO phenomenon; and also because George Adamski's account is a literary masterpiece in itself, a totally seminal, captivating, perfectly effective piece of writing, matched only by Desmond Leslie's "Commentary on George Adamski" in the 1970 edition.

In any case, as a consequence of reading that book, the name of George Hunt Williamson — or "Dr. George Williamson" as he is generally called in *Flying Saucers Have Landed* — remained literally embedded in my memory… Was it due to some mysterious and transcendental reason…? I do not know… Or, was it due to a more prosaic reason? For, indeed, in his account forming the second part of *Flying Saucers Have Landed*, George Adamski gave us virtually nothing about this "Dr. Williamson" except the following three pieces of information: namely, that he lived in Prescott, Arizona, that he was an anthropologist, and that he had served during World War II in the U.S. Air Force. That was it. But, it may be argued that this lack of information was not surprising as George Hunt Williamson was only 25 years old at the time of the events reported in *Flying Saucers Have Landed* and that he had not written, or in any case published, any books. He became an author only later — after these events. The fact remains, though, that this lack of information certainly aroused my curiosity, and little by little, in parallel with my research into the George Adamski case, I set about hunting for the slightest bit of information concerning this mysterious "Dr. Williamson."

Underlying my approach there were two questions. Firstly: who was this "Dr. Williamson" who had witnessed Adamski's contact and had made the plaster casts of the hieroglyphic message left by the extraterrestrial in the sand of the Mojave Desert? And secondly: what had become of him after November 20, 1952? These two very simple questions nevertheless inaugurated about twenty years of research and meticulous investigation, resulting in surprising discoveries.

Over the years, as the documents accumulated, a new "Dr Williamson" began to take shape, one whose complex and enigmatic personality could barely be figured out through merely reading *Flying Saucers Have Landed*.

In fact, "Dr. Williamson" had nothing to envy George Adamski — who was, as will be shown, only a short-lived fellow traveller. Williamson turned out to be a "contactee" in his own right who became an influential writer within ufological and esoteric circles.

The appeal of this biography will surely arise from the fact that it relies on a wealth of original, unquestionable, and never-before published material. For indeed, crowning my efforts and giving even more incentive to push my research deeper into the world of George Hunt Williamson, in the 1990s I had the opportunity to acquire the original manuscripts (ribbon copies) of three of his main books — his three masterpieces — *Other Tongues – Other Flesh*, *Secret Places of the Lion*, and *Road in the Sky*. I was also able to acquire part of his personal archives, including a couple of his Peruvian exploration notebooks, more than 100 pages of original material done on his manual typewriter with many handwritten notes, documents relative to his family, photographs, one unpublished manuscript (*Chippewa Diary*), and another unfinished one (*The Vision Quest*), his handwritten "Dying Diary," many books from his own library, and even his two Bibles, his own and that of his mother. In brief, a unique information source, which irretrievably shed a new light on this most remarkable and enigmatic life.

I thus present in this essay the most exhaustive possible picture of George Hunt Williamson, both before and long after the pivotal date of November 20, 1952, the day when he was physically confronted with what he calls in a letter "Other Reality-Other Space," and when for him and his wife Betty Jane, everything was going to change…

Michel Zirger
Tokyo, 2022

A note about the photographs

Many of the photographs were taken (in 2012) at my home in Tokyo by my wife and I from the original manuscripts (ribbon copies) of George Hunt Williamson's books (*Other Tongues–Other Flesh*, *Secret Places of the Lion*, *Road in the Sky*) and other documents belonging to him (two exploration notebooks, his personal diary, letters, family papers, books from his personal library). All this material is a part of my archive.

The camera used was a Canon EOS Kiss Digital N (EOS 350 DSLR). Images were made in natural light at more or less 12 inches (30 centimeters) from the chosen documents and the original photographic prints that Williamson had carefully mounted within his manuscripts — all the negatives of the latter are irremediably lost, only surviving in these original prints.

For copying, we followed a lot of the advice from Yves Bosson, professional photographer, founder of the *Agence Martienne* picture library in Marseille, France. The *Agence Martienne* presents an impressive collection of images related to ufology, the paranormal, science-fiction and utopian ideas (www.agence-martienne.fr). Recently added to the collection are five photographs taken at Desert Center by the Williamsons in an exclusive colorized version.

Yves Bosson edited in post-production the Desert Center-related photographs in this book. Incidentally, I gave him exclusive rights for two photographs made by myself from the original ribbon copy of Williamson's book, *Other Tongues – Other Flesh*. For this reason, they do not appear in the present work. They can be found in Yves Bosson's magnificent reference book, published in France, and written in association with Farid Abdelouahab, *Dictionnaire visuel des mondes extraterrestres* [Visual Dictionary of the Extraterrestrial Worlds] (Éditions Flammarion, Paris, 2010) on pages 75 and 76. They are two views in colors, one showing one of the two unpublished nearly life-sized format drawings made by Williamson of the shoe imprints of the extraterrestrial met by George Adamski on November 20, 1952, specifically the right imprint; the other, a whole page of the ribbon copy on which two of the photographs taken during the events were taped and captioned by Williamson.

When I suggested that he assist with the photographs, Yves Bosson immediately accepted. He had recognized the “historic” value of most of these documents and the necessity to preserve all these unique images from the golden age of ufology. His collaboration was exempt from any prejudice

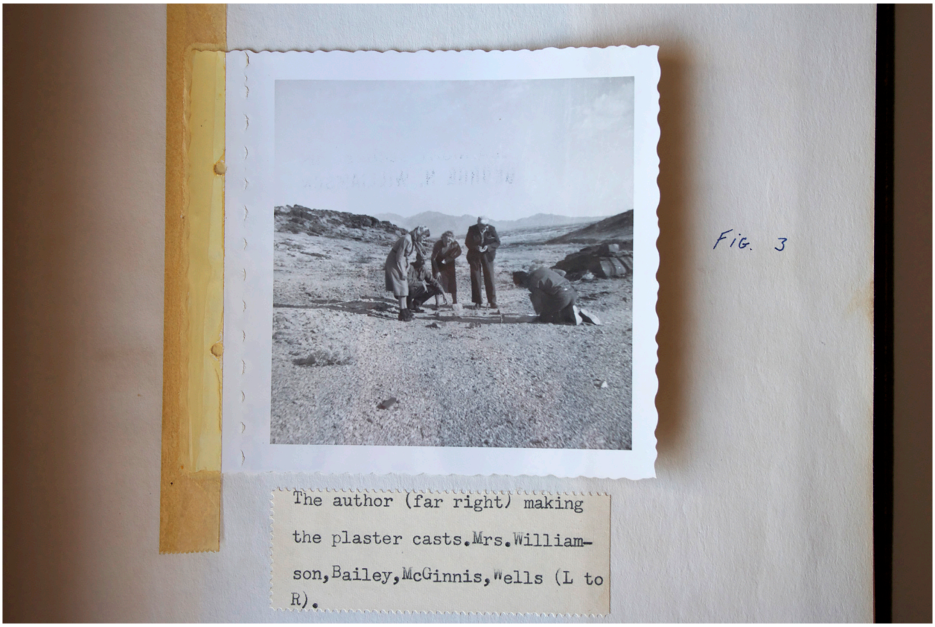
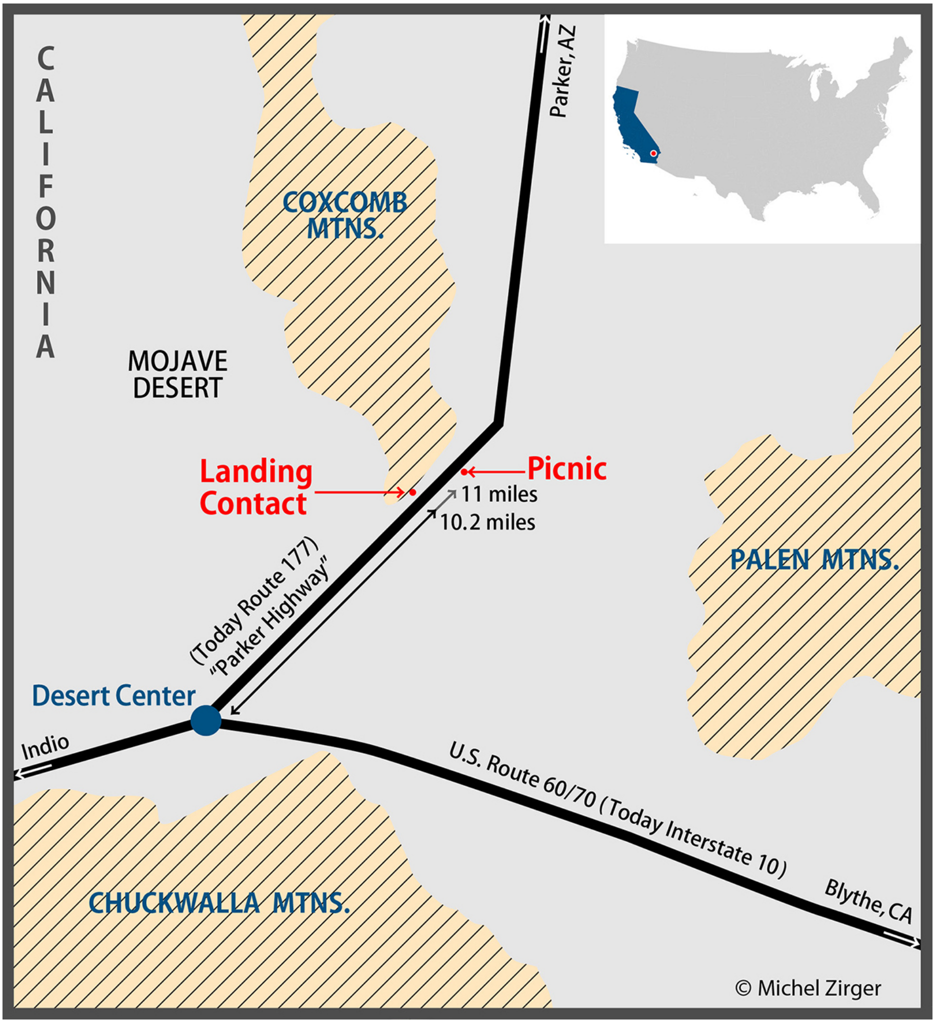


Fig. 3

The author (far right) making the plaster casts. Mrs. Williamson, Bailey, McGinnis, Wells (L to R).

Photographic sample. One of the photographs before post-production, taken from Williamson’s original *Other Tongues – Other Flesh* manuscript (ribbon copy in the ownership of this author.)


CALIFORNIA
Parker, AZ
COXCOMB MTNS.
MOJAVE DESERT
Landing Contact
Picnic
11 miles
10.2 miles
PALEN MTNS.
(Today Route 177) "Parker Highway"
Desert Center
Indio
U.S. Route 60/70 (Today Interstate 10)
Blythe, CA
CHUCKWALLA MTNS.
© Michel Zirger

Map showing the locations referred to in chapter 1

1

Desert Center – Where It All Began…

Recently, while browsing through the second volume of Jerome Clark's monumental and masterful *UFO Encyclopedia*, I noticed with amusement that it began with the name of Adamski and ended with that of Williamson. It is not without some irony considering that many ufologists would like to see these two names banished forever from any serious discussions on the topic. But alas, George Adamski and George Hunt Williamson are two pioneers intrinsically linked to the very genesis of the modern UFO phenomenon.

Adamski: for being the first to tell about an encounter with an alien entity, better known as "Orthon"; Williamson: for being one of the six witnesses to this memorable event on November 20, 1952, in California, and for subsequently writing several influential books on alien contact. One especially, the 450-page *Other Tongues – Other Flesh,* the "Bible" as it is sometimes called, developed for the first time, among other theories, the "Ancient Astronaut" concept and the similarity of the mysterious craft described by the Prophet Ezekiel to modern UFOs, subjects later popularized by authors like von Däniken.

I said "one of six eyewitnesses" for, besides George Hunt Williamson, also present on that day was his wife, a couple who were friends of theirs, Adamski's secretary, and a co-worker friend of Adamski's.

Much has been said about the desert encounter that these witnesses claimed had taken place on that November afternoon in 1952. In an obsessive effort bordering on paranoia that continues to the present, the UFO intelligentsia immediately joined the skeptics in stooping to a myriad of unverified speculations to discredit the seven protagonists of these strange events and, of course, George Adamski in particular. Not to mention what has been put forward to "explain" or undermine the events themselves! They were labeled as a hoax, a vast illusion *à la David Copperfield*, orchestrated by the "master trickster" himself, George Adamski — perhaps, as some even ventured to say, with the assistance of some unnamed intelligence agency. As a last resort, they were brushed aside as a purely "psychic" event of some kind, an event that unfortunately left many down-to-earth traces on the ground, which were duly photographed. One can only wonder about those who advance these kinds of explanations and their degree of knowledge of the case. In short, all sorts of dubious arguments were used to once and for all get rid of this embarrassing case.

As an example, Dr. Jacques Vallee bypasses it altogether in his celebrated catalog "A century of UFO landings": for him, November 20, 1952, simply does not exist.

A forgotten article

Since this case is not often objectively reported in mainstream UFO books, I intend to give an overview that is as comprehensive as possible, incorporating the most relevant elements. This will be highlighted through documents that have remained little known or even unknown, or have not been properly used in assessing the case.

For instance, rather than using the account of the events as described in the book by Desmond Leslie and George Adamski, *Flying Saucers Have Landed*, published in late 1953, I have preferred to distance myself from it by returning to the original news media report by which the "scandal" was first announced. It was published only four days after the events, in the November 24 edition of the *Phoenix Gazette* newspaper. This is the pristine source that comes closest to the origin of this most controversial of cases in the history of ufology.

Oddly enough, this article has always been neglected by researchers, even when it is referred to in reviewing the events of that day. In fact, most commentators have never actually read it. This is why I want to offer an accurate summary of the article.

Without Williamson, no *Flying Saucers Have Landed*

Let us first emphasize that it was due to the initiative of George Hunt Williamson that the case got into print virtually the day after! It is the only point that differs slightly from the testimony given by George Adamski in *Flying Saucers Have Landed*. As a matter of fact, in none of the recordings recounting the events of November 20, 1952, that I have listened to, did Adamski specify that "Williamson and Bailey asked permission to give a report to an Arizona paper and that [he] granted it," as it is reported in *Flying Saucers Have Landed*. Quite the contrary: according to George Adamski's tape-recorded lectures, it was Williamson who, without the explicit agreement of Adamski, decided to go, with his wife and the Baileys, and tell a local daily newspaper in Phoenix, Arizona about their adventure and entrust its staff with two undeveloped photographs taken by Adamski that were supposed to show the arrival of the "saucer."

Adamski used a long-forgotten technique — except among professional photographers — called *cut film*. Adamski used Eastman Kodak Super Panchro Press-Sports film cut to size 2$^{1/2}$ inches by 3$^{1/2}$ inches, adapted to the non-standard metal, single shot holders of his *Ihagee* camera — an old German camera he only used coupled to a portable telescope. He did not use "glass plates" in those holders, as some commentators still wrongly claim.

Each cut film sheet had to be loaded into its holder in complete darkness, an operation Adamski apparently carried out himself. For the trip to Desert Center, he had prepared seven of them. Notches on the edge of each cut film allowed him to identify the correct side (the emulsion side) to be inserted. After introducing the film into the holder, a dark slide prevented it from being ruined by light until the moment of exposure. After taking the picture, the dark slide was immediately put back in place to protect the image.

Two of the seven film holders were thus given for processing to the *Phoenix Gazette* office. Adamski had only offered them as a "souvenir," as he underscored in a memorable 1959 lecture at London's Caxton Hall, one for the Williamsons and the other for the Baileys, without imagining that they were going to be immediately disclosed to the press. The newspaper article had a photograph showing an "intrigued" Williamson examining the two negatives against the light. The best rendering of the UFO would be reproduced on the front page.

As he did in nearly all his lectures recounting the events of that day, Adamski would comment on that *Phoenix Gazette* matter in a self-styled bitter tone — for instance during this one, tape-recorded in 1965 in Syracuse, New York:

"… This anthropologist [Williamson.— *Author*] … asked me for one of the plates [cut film plate holders.— *Author*] that I exposed, and the spaceman asked me for one of the plates I exposed too, so I gave him one. And I gave Williamson one [and another one to Alfred Bailey.— *Author*]. And he went right to Arizona Gazette, *Phoenix Gazett*e, and had them developed that … So they went ahead with the story told by the anthropologist and his friends and published that picture. So then I was on the spot. I was not going to say a word about it myself. I wanted to keep quiet. But after the day he spilled the beans and put me on the spot I had to talk, and I've been talking ever since…"

Something Adamski reiterated in 1959 during a lecture, this time in Auckland, New Zealand:

"... because Dr. Williamson went to Phoenix, Arizona, and gave the whole story to the *Phoenix Gazette*. I wasn't going to do anything, but he did! That put me on the spot ..."

Although, as can be seen, Adamski somewhat overplayed the "fait accompli" and the "I did not see it coming" situation he was put into, without the *Phoenix Gazette* article the first pivotal book announcing Adamski's claims to the world, *Flying Saucers Have Landed*, may have never been published. Its manuscript might have stayed in the drawer of the publisher, Waveney Girvan, and only been authored by Desmond Leslie. It was only after reading the newspaper account that Leslie got in touch with the young Williamson, who referred him back to Adamski. It is due to Williamson that Lord Desmond Leslie, a second cousin to Sir Winston Churchill, teamed up with George Adamski, the son of an obscure Polish émigré. And the rest is history... from a ufological viewpoint.

The contact of November 20, 1952, is still "hot" news

As in most journalistic productions, the *Phoenix Gazette* article was not free from errors. Nevertheless, compared to some later journalistic reports of the same events, the errors were minor and ultimately unimportant if one considers that it was a rushed "hot" story; Adamski himself later absolved it of blame for the errors.

The main facts are essentially correctly reported by the journalist, Leonard (Len) Welch, who died in 1964, aged 54. He certainly would have never imagined that his article would make history. The headline, "Flying Saucer 'Passenger' Declares A-Bomb Blasts Reason for Visits," clearly announced what was to follow.

Introducing his article, Len Welch underlines that "this incredible tale is what was reported to be probably the first person-to-person conversation with a man in a flying saucer."

A tale of seven people out to get a look at a flying saucer. "Four Arizonans" and three residents of Valley Center, California, a "Professor Adamski," his secretary, Lucy McGinnis, and a friend, Alice K. Wells.

The four Arizonans are “George Williamson, 25, Prescott, an employee of the supply division procurement section at the United States Veterans Administration Hospital at Fort Whipple; Mrs. Williamson, a medical technician employed in the laboratory at the hospital; Alfred C. Bailey, 38, of Winslow, for 12 years an employee of the Santa Fe Railway, and Mrs. Bailey.”

George Hunt Williamson’s interest was prompted by stories of “saucers” which he collected while doing research among the Chippewa Indian Tribe.

Subsequently he corresponded with “Prof. George Adamski, formerly of Palomar Observatory near San Diego,” for he had learned that Prof. Adamski had taken pictures of flying saucers. Finally, Williamson, his wife, and the Baileys decided to go out to the desert with Professor Adamski “in the hope that they would see one of those flying saucers.”

… the group drove to a spot on the Desert Center-Parker Highway “about 10 miles east of Desert Center” and stopped for a picnic lunch.

“It was Thursday, Nov. 20, about 1:30 p.m.” Suddenly one of the group spotted “what at first appeared to be an airplane.” They realized quickly that it could not be an airplane because of its shape. “[It] was shaped like a cigar — fat in the center and tapering at both ends — and was moving in an easterly direction. At times it appeared to be standing still and then it would spurt forward at tremendous speed. It moved without sound. The object was orange or reddish on top and silver on the bottom. There was a black oval-like marking on the side of the ship.”

These details were determined by the use of a pair of binoculars while the object seemed to be maneuvering at an altitude evolving between 7,000 feet and 2 miles.

The object finally went away and reappeared 5 or 6 minutes later in the opposite direction.

Professor Adamski decided "to go about 1½ miles up the road" to set up his portable telescope. He promised to wave his hat at the group if anything out of the ordinary occurred.

After "one hour and 45 minutes," the group, which had been staying in the vicinity of their two cars, were suddenly attracted by a flash of light coming from the area where the professor had set up his telescope. The six witnesses started to walk in the direction of the spot. Soon afterwards, Adamski appeared waving his hat wildly. When they arrived, the professor told them this story.

He had seen a "saucer" and after taking several pictures of it from about one-fourth of a mile away, it had moved into a large horseshoe-shaped cove, a "wash" actually, and disappeared behind a hill. A few minutes later he saw a man waving to him from the point of that same hill. He walked up to him and a conversation took place. Adamski soon realized that this man was a space man.

During the conversation Adamski saw the "saucer" hovering motionless in the cove. He asked him "Is that your ship?" and the man nodded it was. The craft was described as typically saucer-like but with a dome on top. Its diameter was at the time estimated to be "about 20 feet" [but it was actually in the order of 35 feet.— *Author*]. It was "translucent but not transparent, with a shining silver finish on the exterior, portholes on the side, and three ball bearing devices underneath."

The extraterrestrial then pointed out to Adamski several times the footprints he had left in the sand of the wash, indicating that they were of importance.

Through gestures, the extraterrestrial made him understand that radiation from nuclear tests was "causing his people some concern and fear" of a cataclysm on Earth. The conversation conveyed to Adamski the feeling that "the intentions of the visitors [were] peaceful."

The conversation continued, Adamski enquiring now about the cigar-shaped ship they had seen in the sky a while ago. The "visitor" signified that it was a mother ship. Then Adamski asked the $64,000 question: "Are you from another planet?" which was answered in the affirmative, but that the exact origin couldn't be told.

According to the *Gazette*, the man did not allow Adamski to take his picture [at least in close-up as we shall see further.— *Author*]. As a last request, the professor indicated he would like to have a look inside the ship but the extraterrestrial shook his head, indicating also that it was not possible.

Finally, after a handshake, the visitor got aboard the craft which took off silently and had soon disappeared into the sky.

The extraterrestrial "was described as [looking] about 23-years-old, round face, tan and ruddy complexion, grayish green eyes, long sandy hair that reached down his back and was blown about by the breezes. He was dressed in reddish brown slipper-like shoes, pants with cuffs that were tied around the ankles like ski pants and ballooned out at the knees. He wore a milk chocolate brown Eisenhower jacket. He had no ornaments or anything resembling weapons."

He was friendly the whole time of the conversation and seemed to know some words of English, but also spoke his own language — a gibberish that sounded very oriental according to Adamski.

The Williamsons and Baileys also reported to Len Welch that Adamski had noticed a "young boy" or a "very beautiful woman with shoulder-length hair peering out of the portholes."

When Williamson arrived on the scene, he took plaster casts of the shoe imprints. Williamson was an amateur anthropologist, and always carried with him plaster of Paris "to use when he finds a skull that may need a bit of filling in to make it complete."

One of these four "Arizonans," Mrs. Bailey, claimed that she may have seen the saucer take off, and all of them "admitted seeing flashes of light" at the level of the hills at the contact spot.

In an additional commentary Len Welch said that *The Phoenix Gazette* tried to call Professor Adamski but that he did not have a phone. He ended his article saying that despite the fact that "Professor Adamski … has a restaurant and curio shop where he sells pictures of flying saucers," the Williamsons and Baileys believed the account given by Adamski to be true.

"A small hamburger vendor"

As mentioned above, this article contains some inaccuracies or approximations. The most blatant one is when Williamson is quoted saying that Adamski had worked at the Palomar Observatory. While it is true that Adamski was living on the southern slope of Mount Palomar in Valley Center, California, below the famous observatory where he sometimes went to chat with the staff, he never worked there, as he hastened to pinpoint at the very outset of his testimony forming the second part of *Flying Saucers Have Landed*. He still insisted on this point in his third and last book, published in 1961, *Flying Saucers Farewell*.

Since 1929 he had been a self-taught astronomer who operated two telescopes: one portable device of 6 inches in diameter, which was the one he used at Desert Center, the second one, of much more imposing dimensions, measuring 15 inches in diameter, housed under a dome at Palomar Gardens.

At the time, he actually lived at Palomar Gardens, where the owner, Mrs. Alice K. Wells, one of the six witnesses on November 20, was running a café bearing the same name. Adamski and his wife, Mary, lived in an adjacent house. Being located on the road leading to the observatory, it was naturally common for its staff members to have a meal at the “Palomar Gardens Café.” The understandable confusion was thus not due to Williamson himself, but to the journalist being confused between the Mount Palomar Observatory, the Palomar Gardens property and the café of the same name.

To correct the statement made at the end of the newspaper article, Adamski never missed an opportunity during his lectures to clarify that he was not the owner of the property and that it was, in fact, owned by Alice K. Wells.

On one occasion, for example, he stated that he had never managed any business, of any type... (“I never owned a business of any kind”), something he would still be emphasizing in *Flying Saucers Farewell*. As for the “Professor” title attached to his name throughout the article, while it is true that he had no university degree to back it, the fact remains that due to the charisma, wisdom and impressive erudition of this "refreshment stand" or "hamburger stand" employee — to quote the derogatory terms used by ufologists like Donald E. Keyhoe or Frank Edwards to describe him — his students — for this so-called sausage vendor had been teaching courses in science, philosophy and comparative religion since 1925 — were naturally prompted to address him as "Professor." For a time he used that title, which will not appear outrageous to anyone who listens to the clearest recorded tapes that remain of him. Incidentally, in Japan, where I live, this is exactly the meaning of the word "sensei" (teacher, master), used as a mark of respect for anyone delivering education at a certain level, regardless of his or her speciality. Adamski would have been automatically and naturally addressed as "Adamski sensei," or Professor Adamski, in Japan…

As for the data provided by the newspaper, giving the time of the appearance of the mother ship at "about 1:30 p.m." it seemingly contradicts the time given as 12:30 p.m. in Adamski's account published in *Flying Saucers Have Landed*. To those interested, I discuss it in my book, *Authenticating the George Adamski Case: The Desert Center Investigation*, on pages 39–41, resolving this apparent time discrepancy. As will be shown, several photographic clues suggest that the event began at about 12:30 p.m.

A final adjustment that should be made relates to the *distance* between the spot where Adamski had set up his telescope and the rest of the group maintaining their vigil by the roadside. According to the newspaper journalist, it was about 1½ miles, the reality, however, would be more on the order of three-quarters of a mile, but I will return to this later.

Apart from these four or five corrections, admittedly minor, the rest of the article gives a reasonably accurate picture of what happened on November 20, 1952. We must bear in mind that a short journalistic account cannot dig into too many details, and consequently some valuable pieces of information had to be left out, that the facts recounted were still "hot," that the main personality involved, Adamski, could not be reached for comment by the newspaper staff, and that the version given was limited to what Adamski had seen fit to entrust that day with the Williamsons and the Baileys. They were people with whom he had had only a couple of meetings in the preceding two months and therefore they knew each other very little. At the time, it also seems that Adamski preferred to keep some things to himself, like for example the precise origin of the visitor, something he would only reveal two months later, on January 19, 1953, during a talk he gave at a Carlsbad hotel for the Lions Club. Published two days later in a single column on the front page and on page 8 of the *Daily Oceanside Blade-Tribune*, the news was again reaffirmed in a major article serialized in three parts, making the front page of the editions of February 4, 5 and 6 of the same newspaper, and, of course later, in *Flying Saucers Have Landed*, the most influential UFO book ever, which he co-authored with Desmond Leslie. The "visitor" had, in fact, made him understand that he had come from the planet Venus!

The first "Adamski type" scout ship

In addition to a sketch of the Visitor's footprints, two photographs accompanied the *Phoenix Gazette* article. The first one, published on the front page with a teaser text, shows Adamski's clearest shot of the craft — or the less blurry one. It is hovering over what we surmise to be either the crest of the mountain or of a low hill.

The second photograph, published on page 16 with the main part of the article, shows Williamson surrounded by his wife Betty and the Baileys, the four of them looking at the two UFO shots Adamski had given them — one would be used for the front page. These images belong to the series of seven that George Adamski took while he was away from the group, who remained watching at a distance by the roadside. As usual, the two pictures were made through his 6-inch telescope to which he attached the old German Graflex Dresden Ihagee camera, in fact a simple camera black box. The difficulty in focusing the camera on that somewhat primitive equipment could partly explain their second-rate quality.

In *Flying Saucers Have Landed*, Adamski also speculates that the magnetic or anti-gravity field of the ship, which he had approached close enough to come into contact with, could have spoiled the negatives contained in the film holders safeguarded inside the right-hand pocket of his jacket. Developed and published by the *Phoenix Gazette*, the photograph chosen for the front page stands out probably as the best of the lot — and with hindsight not such a bad shot. So one may wonder why this picture was virtually "forgotten" by the UFO community as soon as it was published.

Desmond Leslie, who had the opportunity to examine the negatives of this series at Adamski's home, reported that all the others "seemed completely black," but when held up against the sun light, it was possible to distinguish the silhouette of the craft and of the surrounding rocky landscape.

However poor the picture in the *Gazette* may have been, it shows the general design of what, later on, would become known worldwide as the “Adamski-type flying saucer”: the cabin, the outer flange, and the three ball-like “condensers” underneath are nonetheless clearly visible.

Another set of pictures would be taken during the return of the same “Venusian scout” above Adamski’s home at Palomar Gardens on December 13, 1952, this time assuring Adamski’s fame and the success of the book, *Flying Saucers Have Landed.* Incidentally, this type of saucer would serve as a model for the spaceship appearing in the 1960s TV series, *The Invaders.*

The *Other Tongues – Other Flesh* photographs

Other photographs that could have illustrated the *Phoenix Gazette* article only surfaced in 1956 with the publication of George Hunt Williamson’s book *Other Tongues – Other Flesh*. It actually contained five additional, quite astounding, pictures taken during the events. Having had the opportunity to acquire the manuscript with the original photographic prints that Williamson had taped within, I found it interesting to bring them together with those already known through the *Phoenix Gazette* article.

Taken by Betty Williamson, the first of the five photographs shows Adamski waiting along the road by his portable Tinsley telescope. His secretary, Mrs. Lucy McGinnis, is standing near their car, a 1940 Ford Mercury Sedan. The fact that Lucy is protecting her eyes from the sun’s strong rays, and that the ground shadows appear very short, lead us to infer the time to be around 12 p.m. However, the “solar noon” on that day was at 11:30 a.m., for this reason, I would rather set the picture-taking at around 11:45 a.m.

Before them stands a canister of water, a thermos flask, and picnic boxes. The boiled eggs neatly stored in one of them in the foreground seem to indicate that not much had been consumed at that time.

The group was at that moment located slightly ahead of the spot where the contact would take place. The road being inclined, they had simply stopped at the top. The cigar-shaped craft would show up within 30 minutes...

While the mother ship was hovering, Adamski asked Lucy McGinnis and Alfred Bailey to drive him and his equipment to an area he had noticed earlier, a more convenient flat place, slightly out of sight of the many vehicles passing by on the highway. They jumped into the car, made a U-turn, and drove down the road for about half a mile before turning right onto a rough pathway for a short distance. All this area was an armor training facility during World War II, and tracks of military vehicles as well as remains of defensive positions were still visible.

After having helped him set up his telescope, George Adamski asked Lucy McGinnis and Alfred Bailey to leave him alone. They drove back to the rest of the group patiently waiting further up the road. During the conversation with the "visitor," which lasted about 45 minutes, the distance between Adamski and his six companions varied. In this respect, the *Phoenix Gazette* mentions that towards the end of the meeting, the group was actually already making its way to the spot — something corroborated by Adamski himself on tape. The view being unobstructed in this area, as Alice K. Wells, Lucy McGinnis and George Hunt Williamson confirmed — the first two in tape-recorded interviews and the third during lectures and a radio interview that were recorded and still survive — to have observed Adamski and the “visitor” with the naked eye, as well as through binoculars.

It was then that Alice K. Wells made a beautiful sketch, which led to this remark from Adamski in a recorded lecture, the one given in London at the Caxton Hall in 1959:

“The group again stood a little away from me, not too far — he says a mile, that’s not true! — less than half a mile some of them, some even closer than that. Because Miss Wells sketched the man perfectly, alright, and she couldn’t see that much unless she was close enough to sketch him as an artist must be.”

In another talk (Syracuse, N.Y. 1965), he would state: “Miss Wells being an artist, very good artist, she sketched the man … she’s made a good sketch of him about 99% correct...”

****

Regarding the distance of the Williamsons from the point of contact, unlike George Adamski who, as seen above, talks of a shorter distance between himself and the six witnesses, George Hunt Williamson as far as he is concerned had always referred to the higher limit of one mile or so. Nonetheless, we know that over the span of *about one hour and 45 minutes* — from the time Adamski was left alone to the time he waved for them to approach — all the witnesses did not stay together, but had slightly scattered along the roadside and in the surrounding area. If we take into account the particular example of Alice K. Wells, she naturally must have walked away from the two cars — if only momentarily — and moved nearer to the place where Adamski was talking with the "unknown man" in order to make her sketch, which she did by observing him with fairly powerful binoculars (reportedly Omega brand 70 x 70 optics) — actually, she used Adamski's binoculars, a gift from a Navy man.

As mentioned previously, after performing many checks taking the local topography into account, my opinion is that the maximum distance — I do say *maximum* distance — from where it was possible for the members of the group situated by the road to have a clear view despite all the obstacles, and so be able to observe Adamski and his "Visitor" — as well as see various light phenomena at the level of the crest of the low hills — should be around three-quarters of a mile (1200 ~1300 meters), somewhat close after all to the distance of "about 1 mile" estimated by Williamson. Now, we can come up with this high value of 1 mile if the happenings were observed not exactly from the roadside, because the further you walk away from that road into the open desert the less the view is hampered by the low hills at the foot of the mountain range, or any other obstacle of the terrain.

Here is what George Hunt Williamson said during a CBC Radio Canada interview on Feb. 7, 1958:

"… and then of course the experience as [George Adamski] has related in *Flying Saucers Have Landed*, where my wife and I, along with friends of ours, were witnesses to the occurrence. I'd like to state that it happened exactly as Mr. Adamski mentions there in *Flying Saucers Have Landed*: the large craft was witnessed, and then through binoculars we did witness the other happenings about a mile away on the desert… We did see [Mr. Adamski] talking to someone… We did see him talking to someone at a distance [that 'someone' being naturally the extraterrestrial visitor referred to by the *Phoenix Gazette.— Author*]. We saw the large craft. We saw flashes of light from this craft, from which we later learned the smaller craft had come out of the larger one. We did see a great opening in the bigger craft through which the smaller scout ship must have originally left the larger ship." — Excerpt from a recording available on the website UFO*BC Historical Archives (CD Vol.8)

He summarized in a 1956 lecture:

"… I would like to say that the main scene as Mr. Adamski writes it in his book, written with Desmond Leslie, *Flying Saucers Have Landed*, is accurate. My wife and I both signed that affidavit [which is reproduced in *Flying Saucers Have Landed.— Author*], and we both read the manuscript [of Adamski's account.— *Author*] before it was sent to the publisher. It is accurate as Mr. Adamski writes. We did see the large mother ship. We did see the small ship as it hovered in the saddle [in front of which Adamski stood.— *Author*], and we evaluated it, observed the man through binoculars at a distance; we weren't too close but we did observe him through binoculars …"

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What I present here is accessible evidence, easily verifiable by anyone wanting to check. The mere existence of those recorded statements suffices to make them a must-listen.

The second photograph reproduced in *Other Tongues – Other Flesh* was taken by George Hunt Williamson and show Adamski *"in situ"* some forty minutes after Adamski's meeting with the "Venusian ended. In a daze, totally lost in thought and unable to get back to the surrounding reality, Adamski stands near the spot where the flying saucer had hovered, a few dozen feet from several sets of deep shoe imprints intentionally left by the Visitor. According to the shadows, the time should now be about 2:45 p.m. In the background, the Coxcomb Mountains overlook the valley.

The camera compressed the Coxcomb Mountains in such a way that they seem to be mere hills in the picture while their actual height is in fact quite impressive, the highest in this section reaching an altitude of approximately 1500 feet (470 meters).

The third photograph, taken with the Williamsons' camera by Betty Bailey, shows the group, with the exception of George Adamski. As stated in the *Phoenix Gazette*, it shows George Hunt Williamson busily making casts of the footprints of the "Visitor" with plaster of Paris. Visible to the left, the hill topped by small bushes mentioned in the newspaper, from which the alien entity waved to Adamski after the latter had taken several shots of the flying saucer. Like in the other images, note the compressed perspective produced by the lens. This hill on the left, as well as the darker one on the right, are actually higher and more impressive than they appear in this picture. In the background the Palen Mountains are distinguishable, and between the two hills is the road cutting straight through the desert. The party's two cars were stationed over there. Alice K. Wells is shown in the process of drawing the imprints in the same small notebook in which she had earlier "sketched" the beautiful Venusian whom Adamski would later name "Orthon." Obviously, all these people are puzzled by the significance of the footprints Orthon had repeatedly shown to Adamski. As it can be seen in the photograph, Adamski had taken the care to surround them with stones to protect them. The Coxcomb Mountains are behind the photographer. It was around 3:55 p.m. The photos of the footprints had been taken prior to this one.

Indeed, before making the casts, a second series of photographs was taken by Williamson. Here we have, perhaps, the most valuable ufological documents of all time. Williamson chose the best two to illustrate chapter 2, “Tracks on The Desert,” in his book *Other Tongues – Other Flesh*.

These pieces of evidence have been ignored and are nowadays, for all intents and purposes, unknown to the world UFO community as a whole. Yet, what we have here are in fact photographs of the sharpest and most complex footprint impressions ever left by an alien entity. The soil at this location being humid due to rainwater runoff, some impressions were particularly well pronounced and sharply defined in the ground, as shown in these pictures.

Incidentally, at that moment — and this has never been noted by any ufologist anywhere — George Hunt Williamson became the first person to photograph the footprints of an extraterrestrial. It was about 3:20 p.m.

As with the three preceding pictures, they were securely kept under wraps and openly shown only in 1956, four years after the desert meeting, with the publication of *Other Tongues – Other Flesh,* which reinforces the credibility of the events of November 20, 1952. Indeed, why should such “evidence” be kept hidden for 4 years, if it was merely a hoax? And what would be the purpose of a staged mise en scène if the main person, Adamski, derived no profit from their dissemination? For he personally never made use of these photographs, and never even mentioned them in his countless talks and lectures.

On each photos Williamson indicated with a black arrow the toe. As far as the the left shoe imprint is concerned we can clearly see three bars in the middle of the sole. Williamson suggested that they might symbolize our Earth, the third planet from the sun, or, from a Messianic point of view, Jesus Christ's resurrection after three days in the tomb. Regarding the right shoe imprint, a *vesica piscis* design is clearly seen on the sole and a partial swastika on the heel.

Later on, he would make the definitive color drawings of the footprints of the Venusian "Orthon." They represent the culmination of his work on the casts to bring out details that went unnoticed on the day of the events. It is interesting to compare them with the sketches Williamson initially supplied to the *Phoenix Gazette*. As Williamson underscores in *Other Tongues – Other Flesh*, these were inevitably poor for he had made them hurriedly from his field-notes for immediate publication in the paper.

As will be shown in chapter 2, Williamson offered an impressive scholarly interpretation of the symbols in *Other Tongues – Other Flesh*. But, for the sake of our demonstration here, let us fast forward a little and preview something that Williamson often mentioned in his writing, that is, the explicit reference to the prophet Ezekiel in the shoe imprints. Indeed, in each arm of the swastika carved on the heel of the right shoe, appear the symbolic representations of the four main zodiac constellations venerated by the Ancients: Taurus, Leo, Scorpio and Aquarius, and implicitly the dominant star of each one of them: Aldebaran, Regulus, Antares and Fomalhaut. Now, in the book of the prophet Ezekiel (I, 10), these four constellations are used to characterize the beings walking by the famous wheels of fire observed by the prophet, which would nowadays be labeled as flying saucers or UFOs:

"As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had also the face of an ox (bull) on the left side; they four also had the face of an eagle [the eagle being a former representation for the Scorpio constellation.— *Author*]."

We should also refer to another biblical quotation where this symbolic reference comes across:

"And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf (bull), and the third creature had the face of a man, and the fourth creature was like a flying eagle." (Revelation 4:6–7)

Let us not forget that this symbolism will appear again in the portrayal of the four evangelists: the *Lion* for Mark, the *Bull* for Luke, the *Man* for Matthew and the *Eagle* for John. This is not the place to dig into this symbolism, but it is clear that the footprints refer back to ancient religious concepts and make us wonder. If all this was simply a practical joke instigated by a mere hamburger seller, one would have to admit it was cunningly concocted with an unparalleled expertise in occult sciences.

We believe we have convincingly established that the pictures taken at Desert Center completely overlap the story of the first contact of Adamski, as reported in the *Phoenix Gazette*.

The photographed scenes, the shadows in those pictures, are all in perfect accordance with the story told. Should we not say that we are in the presence of *un caso perfecto* (A Perfect Case), to mimic the title of a book by Spanish ufologist Antonio Ribera? Indeed, don't we have here a group of six witnesses, all of them offering corroborative evidence, and who, moreover, signed affidavits before notaries? Don't we have pictures of the craft — scout and mother ship-type — eyewitness descriptions, a drawing of the "pilot" and casts of his footprints? Don't we also have that official report in the Project Blue Book files from a U.S. Air Force pilot who reported seeing a UFO hovering over an area not far from Desert Center in the early evening of November 20, 1952? Frankly, what more could one wish for?

Oh yes, the critics might object that all these factors still lack one thing: a photograph of the Visitor himself, something that would offer the final capstone to the case. As Adamski reported, the Visitor declined to be photographed at the end of their meeting, something easily understandable as these Visitors are said to mingle among our people sometimes, and, as in the popular American TV series *The Invaders*, may present some slight peculiarities, not the unnatural angle of their little fingers, however... but of their facial features. Those peculiarities might betray their real origin and endanger their mission to help our planet evolve, for they have been, most of them, coming to help us, not to take over our planet as shown in the TV series.

Although still controversial — but what is not controversial in Ufology? — such a picture *has* existed all along! In 2017, one of the

Box Brownie snapshots taken by Adamski that day was digitally enhanced by Danish researcher Rene Erik Olsen using standard modern photographic techniques. The view, looking towards the low hills surrounding the contact area, revealed the clear image of a person walking towards Adamski… a person looking exactly as Adamski had described "Orthon," the visitor from Venus.

Adamski himself was apparently unaware that his photograph had captured his Visitor among this vast landscape... Was it a kind of time-release image? Had this astounding image been waiting for my writing of *"We Are Here!" Visitors Without a Passport*... to come to light?

For, indeed, in July 2017 I may have been the very first person to stumble upon the first attempt to digitally enhance this image; an image that Rene Erik Olsen had just posted on his blog and that, owing to his great kindness, I was able to include in *"We Are Here!"* literally at the last minute, as a world exclusive, along with its full story. Whatever the historical value this photograph may be given, the synchronicity was so remarkable and made me wonder about the timing of all these events.

To those interested, the full details and other new photographic evidence brought to light through computer enhancement are also extensively discussed in Rene Erik Olsen's *The George Adamski Story* and in my all-color book *Authenticating the George Adamski Case* — the companion to *"We Are Here!"*

To be as comprehensive as possible, we should point out that, either in *Flying Saucers Have Landed* or in lectures, Adamski stated that at least three airplanes of the US Air Force, two jets and a B-29 Superfortress, overflew the group and the area of the contact during most of the events. According to my research, these three military planes most probably scrambled from the March Field Air Base in

California. Through a military leak in 1953, Adamski, as well as Williamson, became aware that pictures, or even a movie film, were likely to have been taken from one of these planes. This rumor was even given more credibility by one of their common friends, the contactee George van Tassel, who “claimed to have talked with an Air Force man who claimed to have seen a two-hour movie of the Adamski contact on the desert,” as reported in 1958 by Arthur C. Aho (older brother of UFO researcher Wayne S. Aho) during a Long John Nebel radio show. For further details about this unexpected and important aspect of the story I refer the reader to my book *“We Are Here!” Visitors Without a Passport*, in chapter 8 “From One Revelation to Another: The New Paradigm of Desert Center,” on pages, 249–253 (And That’s When the Air Force Comes Into the Picture...)

The final proof

In this chapter, I first and foremost wanted to offer the George Hunt Williamson perspective on the Desert Center experience of 1952. He and his wife witnessed this close encounter of the third kind first-hand, and through *Other Tongues – Other Flesh* provided us with a series of photographs that are invaluable today… Without the shadow of a doubt, something genuine and extraordinary happened out there that day!

We will see through the pages that his “first life” actually came to an end at about four o’clock in the afternoon on that unforgettable November 20… while he was making plaster casts of the shoe imprints left by Orthon in the Californian sand.

Now, by way of conclusion, I would like add one last piece of evidence, one of paramount importance and with huge implications. What I am going to disclose here are the words of an extraterrestrial. I will not reveal how I had knowledge of them. But do not be mistaken, these are the actual words of an extraterrestrial — a woman — from another solar system.

In a context upon which I will not elaborate either, this extraterrestrial woman was asked something regarding George Adamski and other contactees of his time, the 1950s. The question was exactly: "Have you any knowledge of contactees during the 1950s in the USA — especially one named Adamski, and others?"

This extraterrestrial woman — who was accompanied by a male colleague — answered that many people had been contacted by the civilization which had the observational responsibility and that [they] had heard many names given to them which they understood were "active contacts" [in those years]. Among them were an "Adamski" and several others who had all been contacted under these circumstances by the mentioned civilization. She had no idea if all the information these people came forward with was the truth, but she said that she had understood that their main stories were, i.e., that they had been contacted one way or the other. She was also asked if she knew any details about their stories, but she did not.

So we have here an extraterrestrial — a human-looking extraterrestrial — who acknowledges or divulges three things:

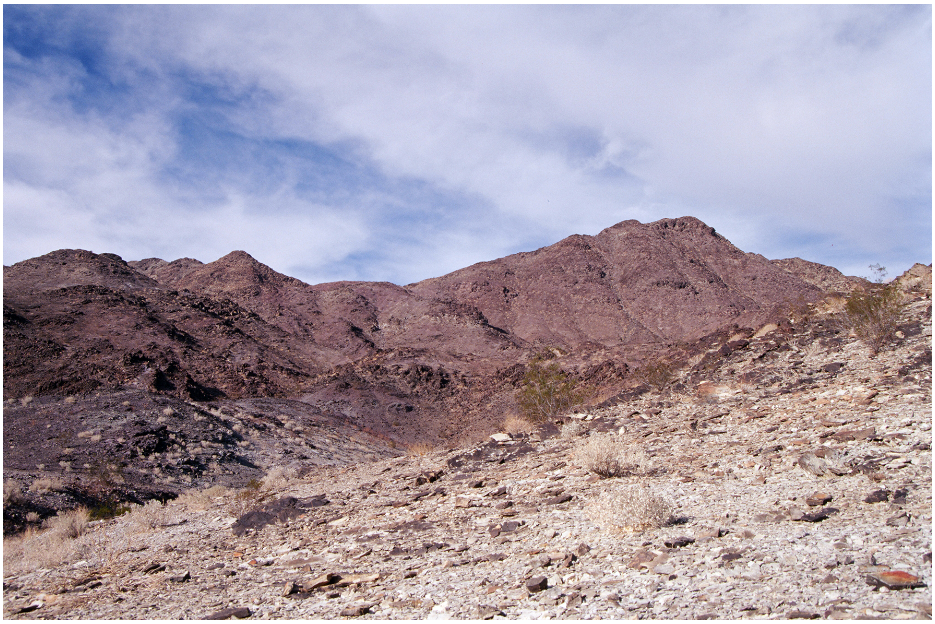
1) She was aware of the name "Adamski," while confirming that he was an "active contact" of that time. What is also significant is that the name "Adamski" was still known by them despite the

light years separating their own planetary system from the solar system — I know the distance in light years but will not reveal it.

2) She confirmed that the contactees of the 1950s told the truth about their initial observations / contacts, meaning that it is to be seen as a confirmation of the November 20, 1952 contact on the desert by Adamski.

3) The space civilization to which this woman belongs, and the man with her, was NOT the one that made contact with George Adamski and the other contactees in the 1950s; these contacts were made by the civilization having the observational responsibility at that time. This suggests that several extraterrestrial civilizations visiting Earth seemingly are in charge to observe what happens to or on our planet, presumably on a rotating basis as it were.

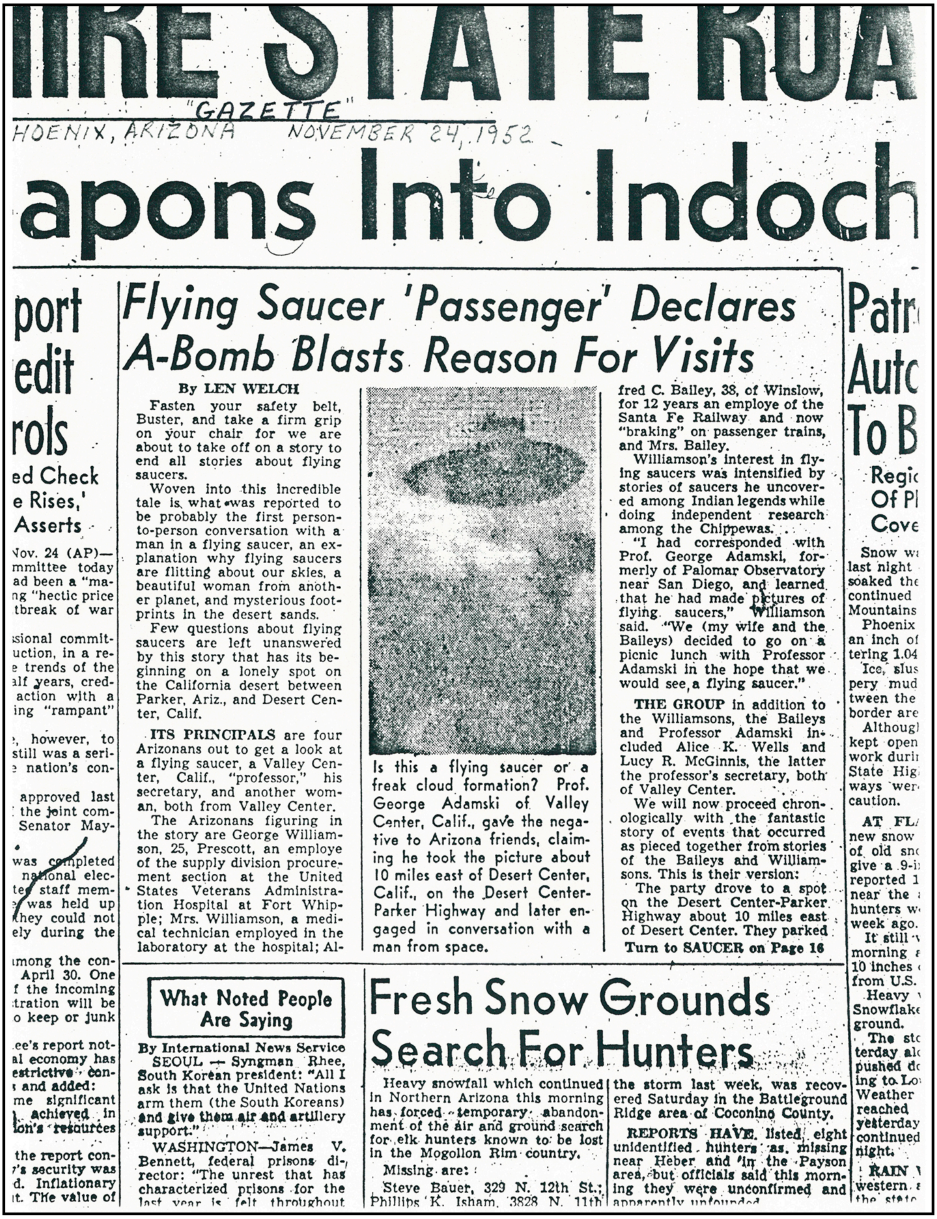
These words by the female extraterrestrial can reasonably be considered as the final proof for the Adamski case. Nothing to add!



The November 20, 1952 “contact spot” near Desert Center, CA. Part of the horseshoe-shaped cove where the flying saucer was “parked” — to quote the *Phoenix Gazette* — for one hour, hovering motionless a few feet from the ground. In the background are the southern slopes of the Coxcomb Mountains. Courtesy of Futoshi Nishikawa

Sample film holders of the same type used by George Adamski.

By Jtknowles - Own work, Public Domain, https://commons.wikimedia.org/w/index.php?curid=3656369



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Flying Saucer 'Passenger' Declares A-Bomb Blasts Reason For Visits

By LEN WELCH

Fasten your safety belt, Buster, and take a firm grip on your chair for we are about to take off on a story to end all stories about flying saucers.

Woven into this incredible tale is what was reported to be probably the first person-to-person conversation with a man in a flying saucer, an explanation why flying saucers are flitting about our skies, a beautiful woman from another planet, and mysterious footprints in the desert sands.

Few questions about flying saucers are left unanswered by this story that has its beginning on a lonely spot on the California desert between Parker, Ariz., and Desert Center, Calif.

ITS PRINCIPALS are four Arizonans out to get a look at a flying saucer, a Valley Center, Calif., "professor," his secretary, and another woman, both from Valley Center.

The Arizonans figuring in the story are George Williamson, 25, Prescott, an employe of the supply division procurement section at the United States Veterans Administration Hospital at Fort Whipple; Mrs. Williamson, a medical technician employed in the laboratory at the hospital; Alfred C. Bailey, 38, of Winslow, for 12 years an employe of the Santa Fe Railway and now "braking" on passenger trains, and Mrs. Bailey.

Is this a flying saucer or a freak cloud formation? Prof. George Adamski of Valley Center, Calif., gave the negative to Arizona friends, claiming he took the picture about 10 miles east of Desert Center, Calif., on the Desert Center-Parker Highway and later engaged in conversation with a man from space.

Williamson's interest in flying saucers was intensified by stories of saucers he uncovered among Indian legends while doing independent research among the Chippewas.

"I had corresponded with Prof. George Adamski, formerly of Palomar Observatory near San Diego, and learned that he had made pictures of flying saucers," Williamson said. "We (my wife and the Baileys) decided to go on a picnic lunch with Professor Adamski in the hope that we would see a flying saucer."

THE GROUP in addition to the Williamsons, the Baileys and Professor Adamski included Alice K. Wells and Lucy R. McGinnis, the latter the professor's secretary, both of Valley Center.

We will now proceed chronologically with the fantastic story of events that occurred as pieced together from stories of the Baileys and Williamsons. This is their version:

The party drove to a spot on the Desert Center-Parker Highway about 10 miles east of Desert Center. They parked

Turn to SAUCER on Page 16

What Noted People Are Saying

By International News Service

SEOUL — Syngman Rhee, South Korean president: "All I ask is that the United Nations arm them (the South Koreans) and give them air and artillery support."

WASHINGTON—James V. Bennett, federal prisons director: "The unrest that has characterized prisons for the last year is felt throughout

Fresh Snow Grounds Search For Hunters

Heavy snowfall which continued in Northern Arizona this morning has forced temporary abandonment of the air and ground search for elk hunters known to be lost in the Mogollon Rim country.

Missing are:

Steve Bauer, 329 N. 12th St.; Phillips K. Isham, 3828 N. 11th

the storm last week, was recovered Saturday in the Battleground Ridge area of Coconino County.

REPORTS HAVE listed eight unidentified hunters as missing near Heber and in the Payson area, but officials said this morning they were unconfirmed and apparently unfounded

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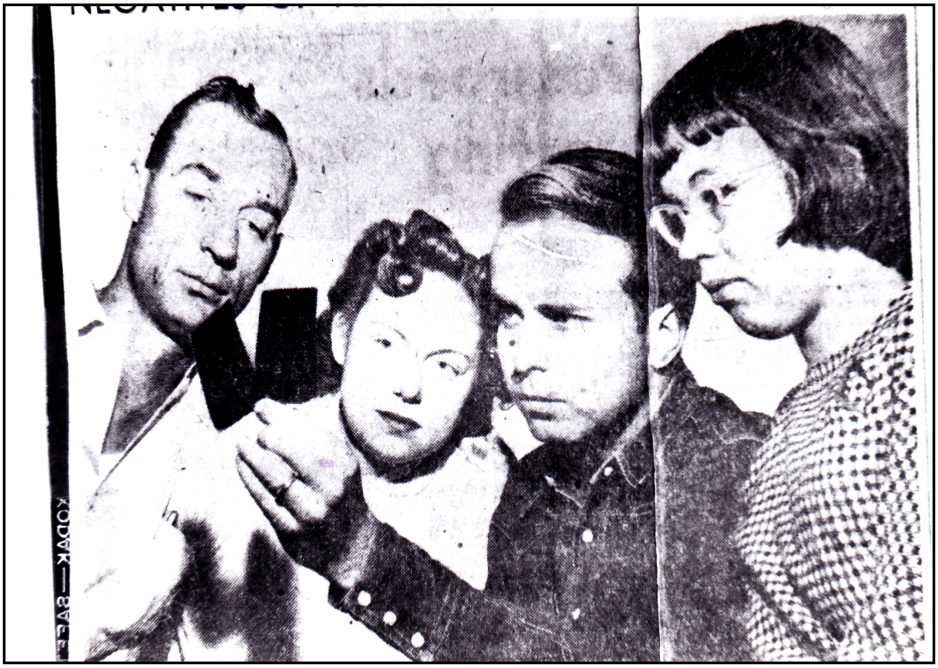
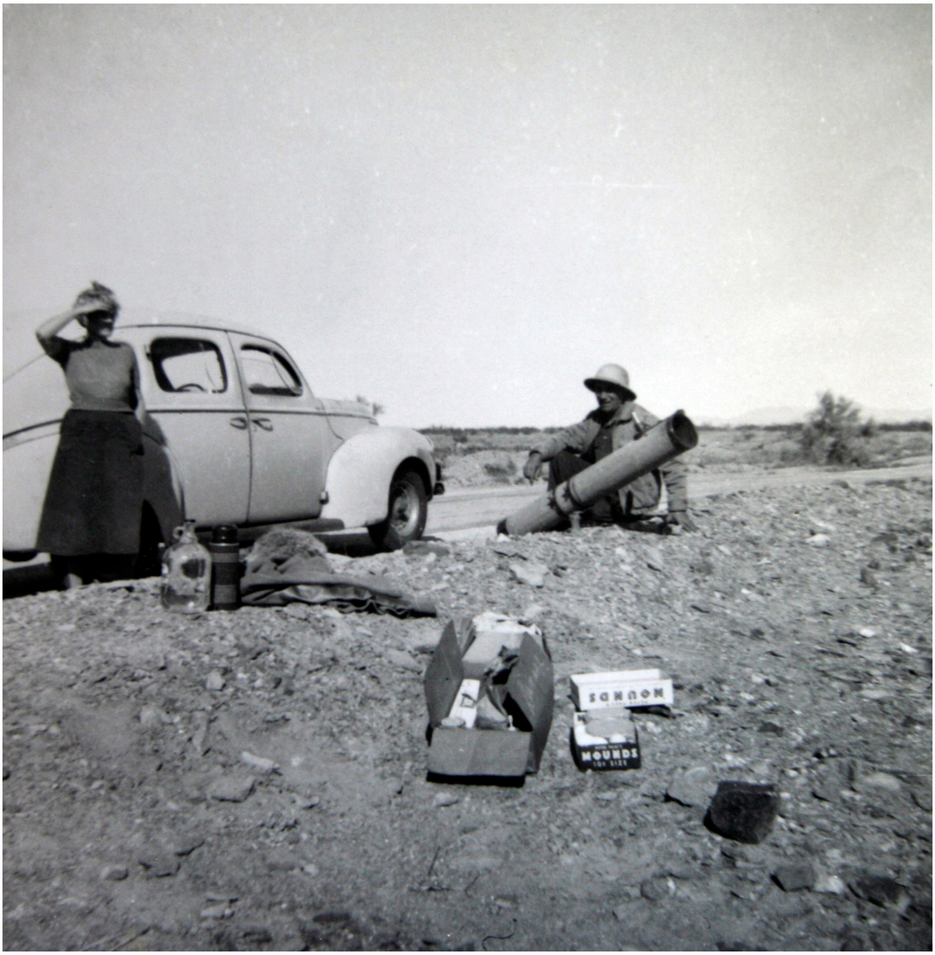
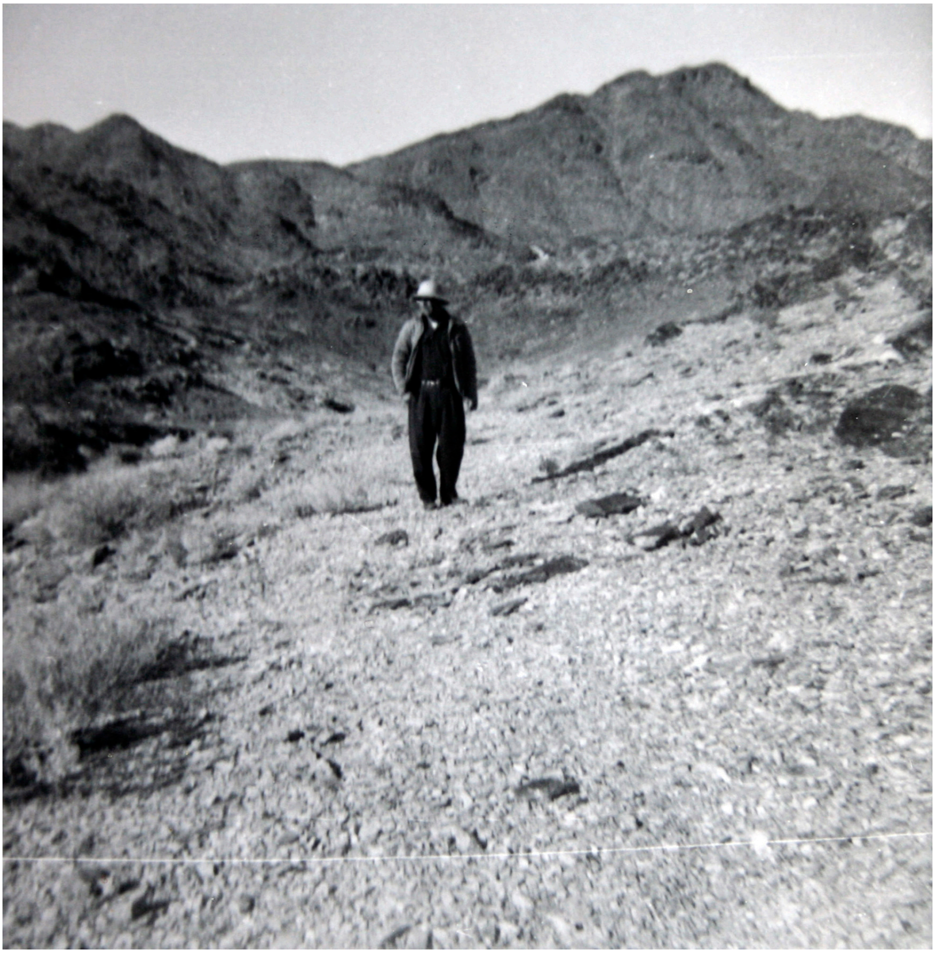
Front page of the *Phoenix Gazette* for November 24, 1952.
(G. H. Williamson coll.) Coll. Michel Zirger / Agence Martienne



This picture was taken inside the *Phoenix Gazette*'s offices and published on page 16 of the November 24, 1952 issue. From left to right, Alfred C. Bailey, his wife Betty, George Hunt Williamson, and his wife Betty Jane, all "intrigued" by the two photographic negatives given to them by Adamski, one of which showed without the slightest doubt a "flying saucer." The caption adds that while the witnesses were having a picnic, they had also observed the mothership out of which this "saucer" had emerged. (Photo made by G. H. Williamson of the clipping of the newspaper.) Courtesy of Dr. Michael D. Swords

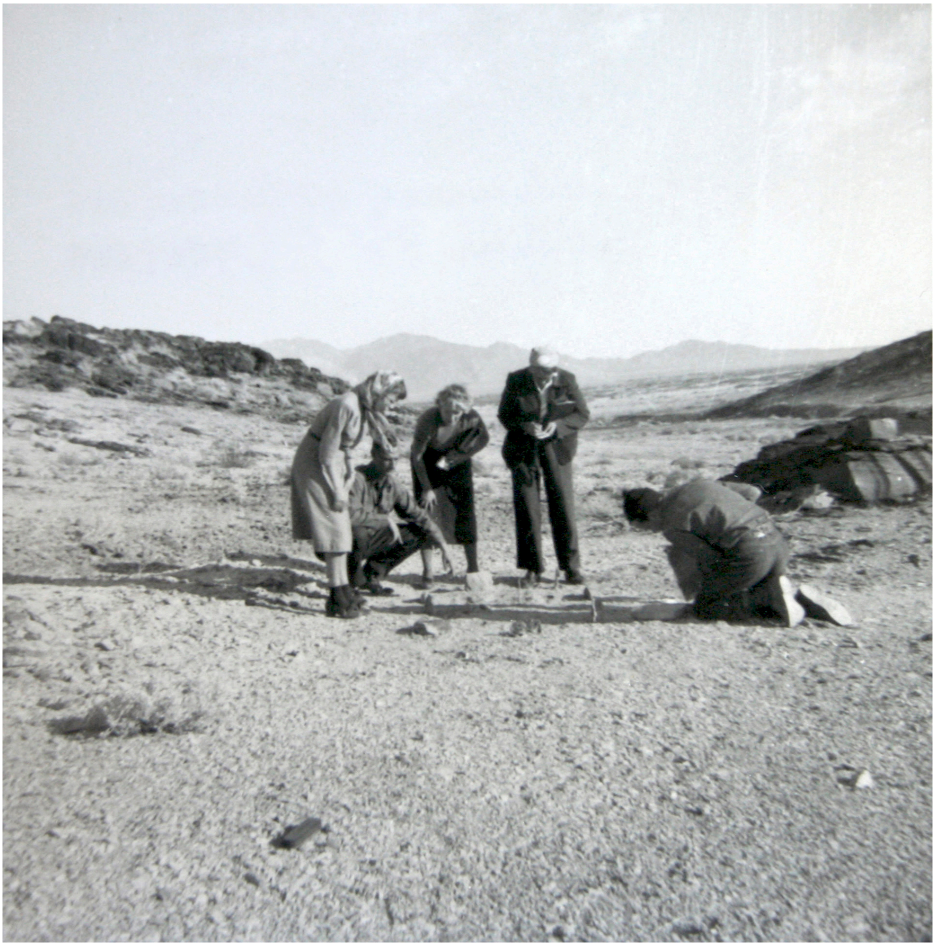


Lucy McGinnis, George Adamski and the “picnic lunch” mentioned by the *Phoenix Gazette*. From Williamson’s original manuscript, *Other Tongues – Other Flesh*.
© Michel Zirger / Agence Martienne



George Adamski "*in situ*" some forty minutes after the meeting ended. From Williamson's original manuscript, *Other Tongues – Other Flesh*.

© Michel Zirger / Agence Martienne



(From left to right) Betty Williamson, Alfred Bailey, Lucy McGinnis, Alice K. Wells, and George Hunt Williamson making casts of the Visitor's footprints. From Williamson's original manuscript (ribbon copy), *Other Tongues – Other Flesh*.

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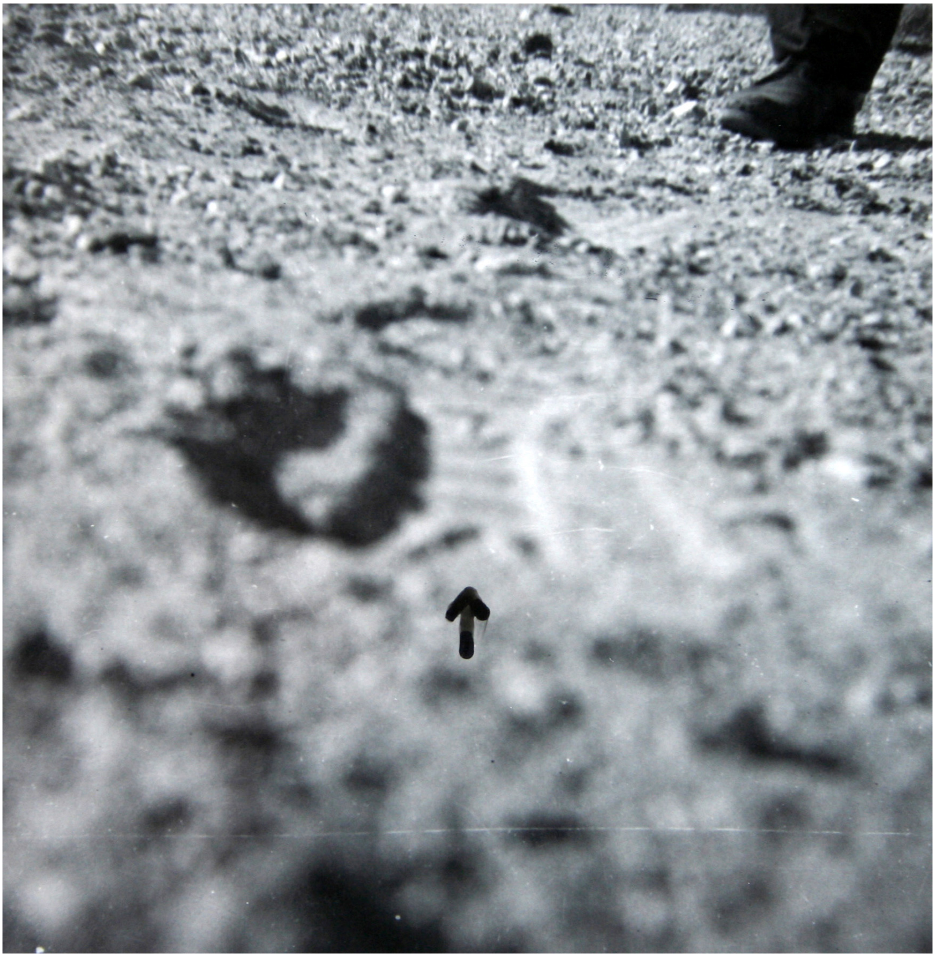
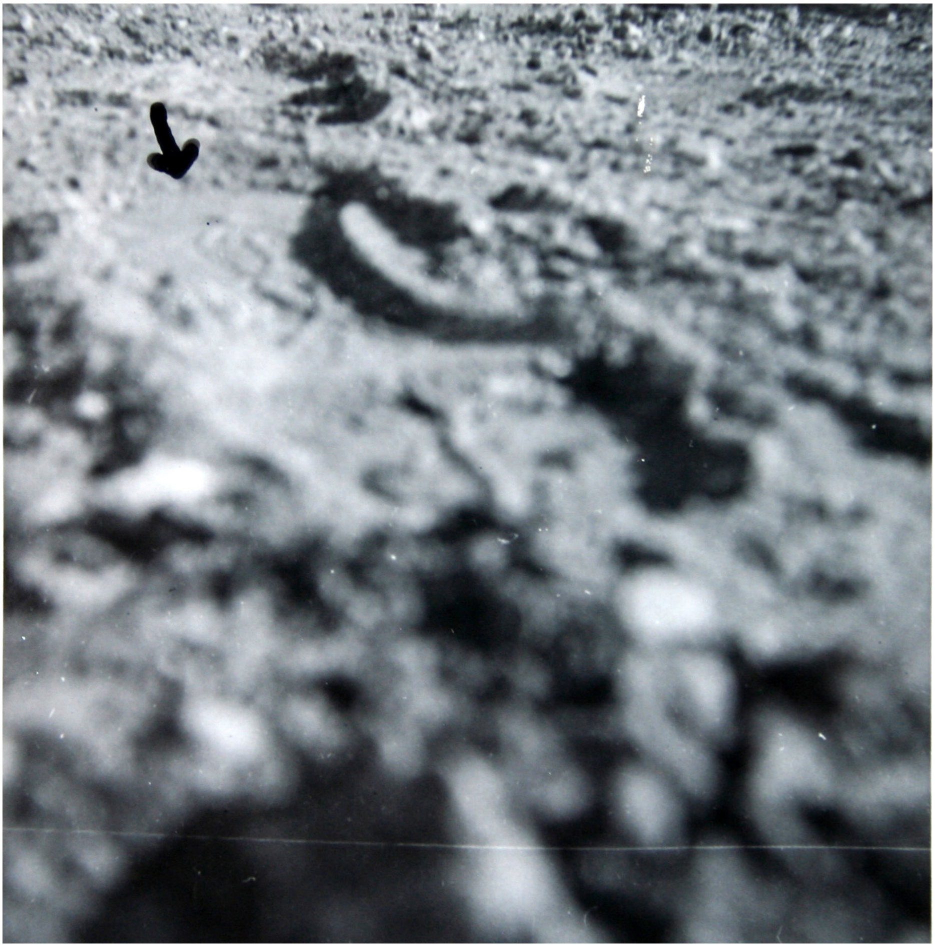
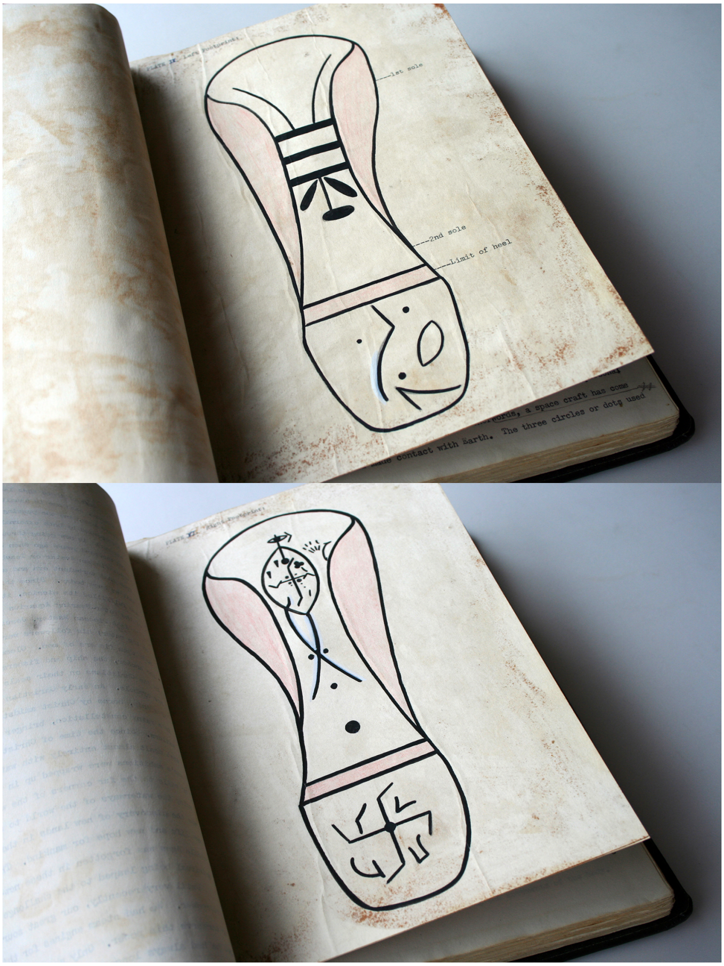


The Visitor’s *left* shoe imprint. From Williamson’s original manuscript (ribbon copy), *Other Tongues – Other Flesh*.
© Michel Zirger / Agence Martienne



The *right* shoe imprint. From the original *Other Tongues – Other Flesh* Williamson's manuscript (ribbon copy).
© Michel Zirger / Agence Martienne


Left Footprint:
1st sole
2nd sole
Limit of heel
Right Footprint:

Original Indian ink drawings by Williamson of the Visitor’s *left* shoe imprint (top image) and of the *right* shoe imprint (lower image). Photos by the author from Williamson’s original manuscript of *Other Tongues – Other Flesh*.

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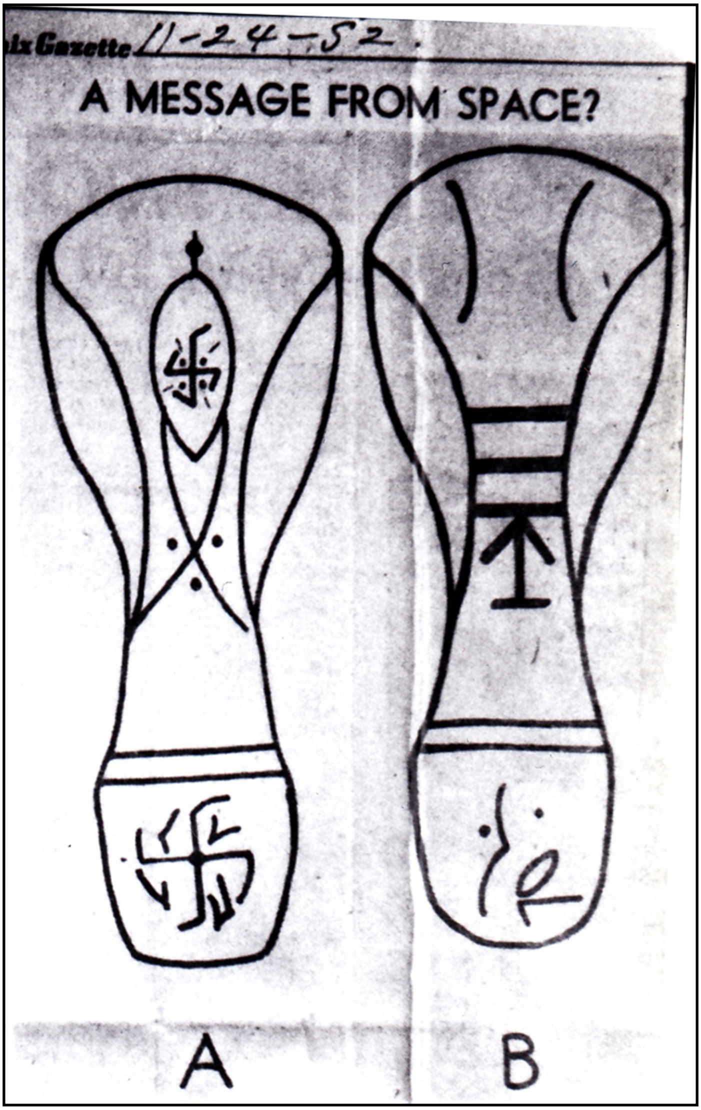
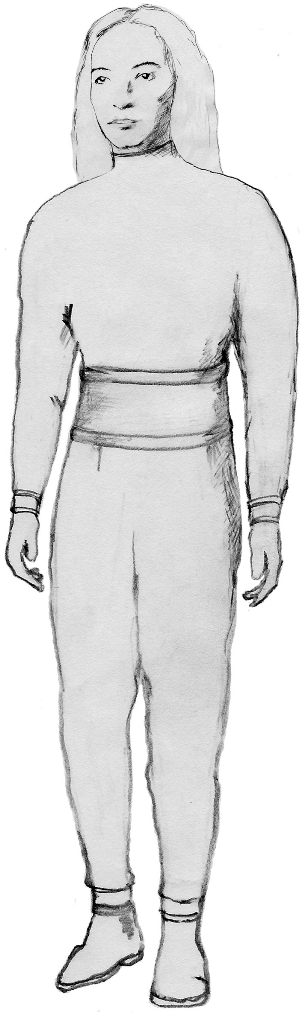


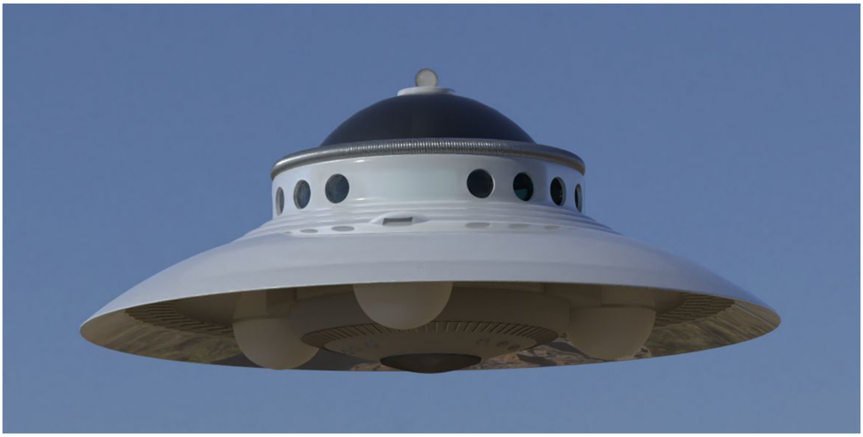
ix Gazette 11-24-52.

A MESSAGE FROM SPACE?

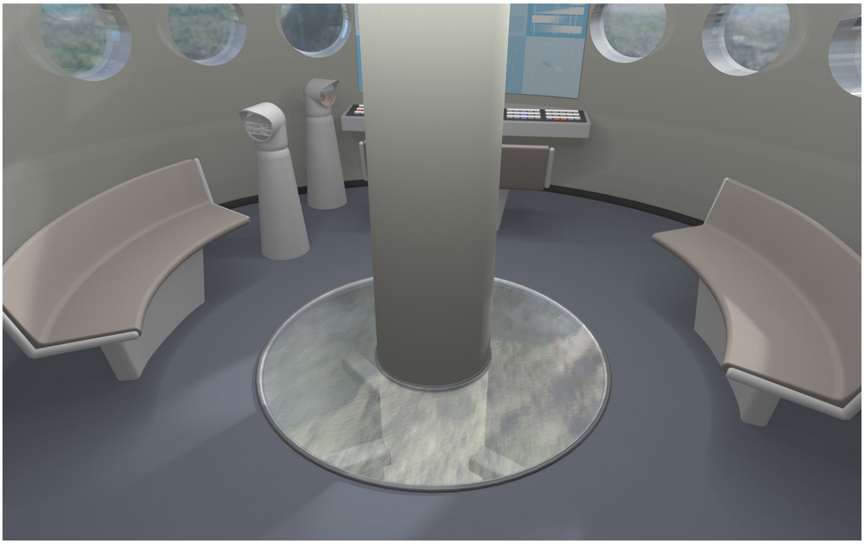
Footprint drawings as depicted in the *Phoenix Gazette* on page 16.
Photo made by George Hunt Williamson of the clipping of the newspaper.
Courtesy of Dr. Michael D. Swords



This full-length drawing made by the author is an accurate representation of the human-looking extraterrestrial man whom Adamski met at Desert Center, California, on November 20, 1952. © Michel Zirger / Agence Martienne



Computer-generated illustration of an “Adamski type” scout ship. The propulsion method for this type of craft is believed to be a clever combination of electromagnetism and gravity technology, the secret of which still remains unknown to us.
© Kazuto Ohshima



Computer-generated illustration of the interior of a “scout ship.”
© Kazuto Ohshima

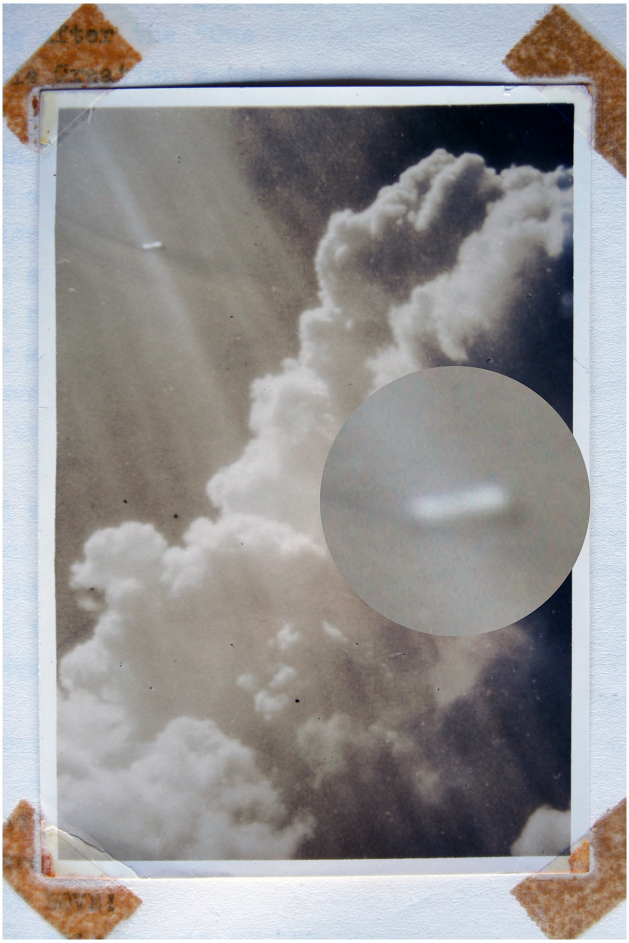


Photo taken on August 20, 1957, over Fujisawa City, Japan, at 11:28 a.m. by Mr. Shinichi Takeda. Although there is no doubt that some pictures of the "mother ship" maneuvering over Desert Center were taken by George Hunt Williamson or his wife Betty (apparently two by Betty and one by George) on November 20, 1952, they were never made public, either because the craft was too distant to show clearly or for some other unknown reason. Nonetheless, a photo taken on that day by George Adamski of that same "mother ship" surfaced in 2017 and was one of the scoops of my book, *"We*

Are Here!" The present photograph here, taken in Japan, is the only UFO picture showing a structured object to be found in all Williamson's books, possibly reminiscent of the "cigar-shaped craft" he observed at Desert Center. The original vintage print was given to George Hunt Williamson by Japanese ufologist, Yusuke Matsumura, then director of the UFO organization, CBA, Cosmic Brotherhood Association (now defunct). It was scotch-taped into the original manuscript of *Road in the Sky*, which I acquired in 1995. I have included here the image with the craft enlarged in the inset. Coll. Michel Zirger / Agence Martienne

2

Adamski and Williamson Under the Signs of Ezekiel and Jonas.

The footprints documented by George Hunt Williamson near Desert Center, California, on November 20, 1952, remain unique in the history of Ufology to the present. Unique because they were the very first ones left by an extraterrestrial entity, also because these imprints contained an obvious symbolic message, and because the witnesses made very precise sketches of them, photographed them and made casts of them.

Strangely, we find very few cases of close encounters of the third kind where footprints are left by the entities; we can name at the most four other cases: Socorro, New Mexico (April 24, 1964), and Valensole, France (July 1, 1965) — except that in these two "classic" cases neither sketches nor photographs were made — Brooksville, Florida (March 2, 1965), for which photographs of small footprints were taken; they clearly show waffle-shaped carvings on each sole, but nothing else of interest; and finally one in Italy, the "Fortunato Zanfretta case" — a multiple abduction case beginning in 1978 — in which, on one occasion, huge footprints were found in the mud —the reptilian-like abductors being approximately 10 feet tall — but with no particular markings to analyze.

Regarding the Valensole case, renowned researcher Jacques Vallee brought an interesting insight in his book Confrontations. Knowing that the witness, Maurice Masse, had seen the footprints of the two entities he had been confronted with, Vallee showed him, in 1979, fourteen years after the event, a photograph potentially showing similar tracks “left in an American case.” Having looked at them dumbfounded, Maurice Masse was naturally relieved to know that “someone else was aware of these particular marks.”

Unfortunately Vallee becomes curiously careless with the details, failing to specify which “American case” it was. In addition, it is important to note that Masse told Vallee that he had never shown any investigators the two small humanoids’ footprints, and claimed then and there to have erased them — apparently he panicked when confronted with the strangeness of his encounter and the implications of the situation.

As we can see, the footprints left by extraterrestrials are more than thin; those of Desert Center remain the only ones that present “particular marks.” Let us underline that these footprints carrying a message were offered to us at the very dawn of the modern age of UFOs. I do not see this as a coincidence.

Analysis of the photographs

First of all let us review, as usual, the indisputable elements of the contact of November 20, 1952; in this particular case, the photographs of the shoe imprints. They show totally unusual footprints the existence of which is an inescapable reality, regardless of their origin. For our part we do not question a priori the truthfulness of George Adamski and of the six people who were with him that day, among whom the future "best-selling writer of the mystic and esoteric, as well as Flying Saucers," George Hunt Williamson. We thus assume the hypothesis that these tracks were made by a being from another world. It is our basic premise.

Although out of the twenty or so photographs from that memorable day, many were taken by his wife, Betty Jane, these two close-ups of the footprints were certainly taken by George Hunt Williamson himself. They were published for the first time in 1956 in *Other Tongues – Other Flesh*. Imagine my joy upon finding the original prints, processed on Kodak "Velox" paper, size 3.5 x 3.5 inches (9 x 9 cm), carefully taped by the author inside the typed manuscript…!

The whole series of photographs by the Williamsons — among which five were chosen for *Other Tongues – Other Flesh* — was shot between 11:30 a.m. and 3:45 p.m., that is from the start of the picnic to the making of the plaster casts. As highlighted in chapter 1, the shadows in the images perfectly match the version of the facts given by George Adamski as well as the six witnesses. This strengthens the credibility of their statements. According to those shadows, both pictures of the footprints were taken at around 3:15 p.m., thus a little over an hour after the departure of the Visitor. In addition to being the earliest photographs ever taken of footprints belonging to a man from another world, they are the clearest, the most complex, and the most enigmatic.

According to George Adamski's account, both in *Flying Saucers Have Landed* and during lectures, the "Venusian" tried several times — in the course of their 45 minutes of conversation through telepathy and gestures — to draw Adamski's attention to the shoe imprints he left in the soil. Adamski eventually understood their importance and hurried, after the spaceman left, to surround them with stones to protect them. The immediate implication that comes to mind — and it is where things take on a new dimension, as in a play of mirrors — is that the shoes of the visitor must have been designed with the aim of a planned meeting with the small group.

We cannot elude the conclusion that nothing was a haphazard event that day. The soles had specifically been shaped and engraved with symbols in order to imprint on the soil a message intended for George Adamski, but perhaps also for George Hunt Williamson, who had brought the material needed to make the casts, and was the ablest person in the group to decipher this message.

According to Adamski, the visitor was about five feet six inches tall and his shoe size was between 9 and 9 ½ (42 ~ 42.5 in European sizes). The shoes were, we would say today, a combination of low sneakers without laces and moccasins. They were of a very soft and flexible material, allowing one to see the movement of the foot inside. Their color was "ox-blood"…

The photographs

The Williamsons most certainly used a basic camera, possibly a Kodak Pony 135 — definitely a point-and-shoot type camera anyway. This type of camera offered limited depth of field; it usually had a fixed focus, and thus was not well adapted to making close-ups, so we notice a certain fuzziness at the closest point of the image to the camera, diminishing with distance. The backgrounds, however, are very clear (note the shoe of one of the witnesses, Alfred Bailey, in the top-right corner of the photograph of the left footprint). However, despite this purely technical factor, the main symbols stand out well enough.

The left footprint

In the picture of the left footprint, Williamson indicated the toe with an arrow. Starting with this arrow we can distinguish at first two lines extending upward. These two lines seem to emerge from three horizontal "dark bands" clearly visible in the middle of the sole. In fact, these "dark bands" are created by three deep rectangular impressions. We note then a kind of arrow, the point of which seems to touch the last dark band. Further away from the camera, the symbols on the heel are unfortunately much less clear. We can identify two points in the middle and a curved line on the left; that's about it.

The imprint is deep. A small elevation of dirt can be seen along the left side of the sole; apparently "Orthon" — since this was the name Adamski would later give the "Venusian" for the readers' benefit — had deliberately scraped away the top soil in order to get down to moister sand which he knew would perfectly hold the details of the carvings of the sole and heel of his shoes.

This confirms a fortiori that the place was not chosen at random... It was necessary to choose a place where the imprints would be preserved in the best way. Actually, the place of the contact is dominated by the Coxcomb Mountains, and is what the Americans call a "wash." It was not, strictly speaking, a sand desert, but rather an alluvial zone, moistened by the water of rare but heavy rain which streamed down from the surrounding mountainside. And so, the ideal place for any good fellow whose sole enjoyment in life was to leave the imprints of his shoes on the ground…

The right footprint

The picture of the imprint of the right shoe shows the deep impression of the heel in the foreground, the shape of which is perfectly visible. In the center of this impression we can unmistakably discern a cruciform imprint, definitely identified by Williamson and the six others present at the scene, as a swastika. Within each of the four sections of that "swastika," less perceptible marks can be seen. Like in the previous photograph, the toe of the track was indicated by Williamson with a black arrow. If we follow this arrow, we can see a very important symbol, perfectly cut within the space of the sole. It is an oval, elongated by two curved lines crossing each other; the whole evoking the shape of a fish.

Inside this oval "body of the fish," a point is visible at the location of "the eye," another one just in front of "the mouth," and a last one outside in the angle formed by the two crossed lines, the "tail of the fish." The imprint is well defined and firmly embedded in the soil, as indicated by small mounds of dirt on the left and right side of the sole.

These photographs make us confront the mystery of contact with an extraterrestrial intelligence in deeper ways. Do we not have here, in front of our eyes, the most direct, most tangible evidence that a contact did take place? These photographed symbols obviously constitute a message — the meaning of which must be accessible, otherwise it would not have been given to us. Here are some avenues to decode it. We will presently limit ourselves to the main symbols.

The swastika

As he was preparing at that time for a doctorate of anthropology, George Hunt Williamson always carried with him — and uninformed critics found it suspicious — a small bag of plaster of Paris when visiting potentially archaeologically interesting zones. So making plaster casts was normal for him — a "professional" reflex.

However, not having brought enough plaster, he was able to make only one complete set of the right and left footprints, plus two partial sets. He gave one of them to Adamski and kept the best ones for his work of deciphering. Using these plaster casts, together with the photographs and the sketches taken on the spot, he was later able to make detailed drawings. Two of which, in color, are to be found in the original manuscript of *Other Tongues – Other Flesh*. They obviously depict the symbols already noted in the photographs, but also some smaller ones which came to light during his study of the plaster casts — "under excellent laboratory conditions," as he states in letter dated January 7, 1953, to researcher Meade Layne.

Let us begin our decoding with the right footprint, and more precisely with the right heel on which is found the most striking symbol

— the swastika... It is quite unnecessary to point out that the swastika is of sad memory for the Europeans and the Jewish people in particular. Nonetheless, we have to keep in mind that this symbol was in no way original to Hitler and the Nazi party, but has been used since the most ancient times in almost all cultures. In the Far East, no negative connotation is attached to it, quite the opposite in fact, for there it has always been seen as a symbol of peace, good luck, purity and nobility.

In Japan, for example, where I live, it appears conspicuously, often in red, on a lot of Buddhist temples, and serves also to mark them on urban maps. It is not rare, either, to see at the threshold of some of these temples sculptures called the "Footprints of Buddha" whose every toe, and sometimes even the heel, are marked with a small swastika… the arms of which are usually orientated to the left, but also sometimes towards the right.

For the North American Indians, it generally represents the movement of the sun in relationship with the horizon, and continues to be one of their major symbols, in particular for the Hopis and the Navajos. Traditionally, when symbolizing the sun, or more widely the Creator, the end of each arm is turned left, but there are also numerous exceptions to this rule. As far as the Hopi are concerned, the swastika may also relate to the four directions, the four *clans* (Bear, Parrot, Eagle, Badger), and the gathering of the four *directional and spiritual leaders of each clan* ("Nalöönangmomwit") that ran the Hopi ceremonies.

Volumes could be written to explain the various meanings of the swastika, which would be out of the scope of this book, but let us point out that there is a consensus between researchers that the swastika symbolizes the movement of rotation of the Great Bear (Ursa Major) around the Pole Star which, we know, universally represents the North. Its center would therefore represent the Pole Star. It is a kind of old mnemonic device to measure time and is sometimes named the "Clock in the Northern Sky." Indeed, the "Big Dipper" within the constellation of the Great Bear moves counter clockwise around the Pole Star each 24 hours, so every six hours it forms one of the arms of the swastika. The Dipper is also and mostly a marker of the four seasons. In Winter, it is seen east of the Pole, in Spring directly over it, in Summer in the West, and in Autumn directly beneath. This rotation around the Pole Star on the solstices and equinoxes forms a swastika. In the case of this celestial clock the end of the upper arm invariably points, or faces, to the right.

In which direction is the swastika of this footprint oriented?

If we refer to the drawing of Williamson, it is a right-facing swastika. In the photograph of the right footprint, the fuzziness makes the analysis somewhat difficult, but the bent arms of the swastika, as they appear in close-up, suggest that it points to the right.

An extremely rare photograph of one of the plaster casts of the right footprint is in Timothy Good's book, *Alien Base*. This cast was given to Desmond Leslie by Adamski with whom he had co-written the bestseller *Flying Saucers Have Landed* (1953). Although the cast of the heel was not apparently a success, the details of the sole stand out very clearly and confirm the seriousness and reliability of the work of

George Hunt Williamson. This picture proves that he added nothing, but only tried to reproduce what he saw. We can thus deduce from it that, having kept the best casts for himself, Williamson made no mistake regarding the orientation of the swastika and that it does indeed face right, as shown in his drawing and as the photograph seems to show.

The reader must bear in mind that these photographs and the sketches made by Williamson represent the symbols printed on the ground as they must have been intended to be read. It is highly improbable that the intelligence behind these marks wanted us to read them as they were engraved on the bottom of shoes, with in this case a left-facing swastika. The pattern on the ground is the reverse of the one engraved on the sole, which then takes on the role of a "negative."

This swastika with the ends of the arms orientated to the right, each one at a slightly different angle, as if a force was pulling them towards the outside, offers the image of a kind of a wheel turning counterclockwise. Let us retain above all this idea of rotational movement, as well as that of radiating outwards.

The Four Living Beings

Let us now consider an analysis of the four symbols appearing between the arms of the swastika. The symbolism here is very clear and was perfectly outlined by Williamson in *Other Tongues – Other Flesh*. They are stylized representations of four constellations of the zodiac: Taurus, Leo, Scorpio and Aquarius, and implicitly of their respective dominant star, Aldebaran, Regulus, Antares, and Fomalhaut.

According to the study by Williamson, these four stars of first magnitude were worshipped by the Ancient People and indicated respectively “the Four Cardinal points of the sky … of the heavens”: the Vernal Equinox, the Winter Solstice, the Autumnal Equinox, and the Summer Solstice, some 5000 years ago. He reached this figure of 5000 years by a pivoting of the zodiac through sixty degree (and consequently of the “swastika”), so as to take into account the phenomenon of precession of the equinoxes.

Indeed, if we draw an imaginary circle around the swastika to represent the zodiac — the central point being in this case our Sun - the position of the symbols on the heel corresponds to that of the four constellations 5000 years ago, and consequently that of the “four royal stars.” The swastika then indicates their position today (our reference point being the year 1952). This swastika and the symbols contained within its arms are believed to serve as a temporal marker, as a clock, indicating, in this present case, a period of time of 5000 years, or, in other words, the time that has passed since the completion of the whole Giza complex! This time covers also three “lessons” of the zodiac: the Age of Taurus, the Bull (Egypt: Apis, the Golden calf), the Age of Aries, the Ram (King David, Moses: the Shepherds), and the Age of Pisces, the Fish (Jesus Christ) which is ending — or according to Williamson “has ended” — and which is coupled, let us not forget it, with the sign that is opposite in the zodiac, the sign of the Virgin (Virgo) …

The following Age, that of Aquarius, would thus begin, according to the current consensus, by 2160, but for some we have already entered this new cycle since 1939! The complementary and opposite sign of

Aquarius is that of Leo, the Lion (or Sphinx…). As we can see, some very big things seem to be contained within this small heel.

Besides, for those who know their Bible a little (but are there many today?) all this sends us back automatically to what the tradition calls the Visions of the Prophet Ezekiel and to the Tetramorph (to be discussed shortly). There is indeed on the heel of our Venusian an implicit allusion to the wheels of fire observed about 593 B.C. near Babylon by the Prophet Ezekiel:

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God ... And I looked, and, behold, a whirlwind came out of the north a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber [or copper, amber metal, glowing metal, burnished metal.— *Author*], out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures [or living beings.— *Author*]. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings … And they had the hands of a man under their wings. … As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle [above or behind.— *Author*] … As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps : it went up and down among the living creatures ; and the fire was bright, and out of the fire went forth lightning … Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl [Heb. tarsis, a stone which is characterized by its green color similar to seawater.— *Author*]. And their appearance and their work was as it were a wheel in the middle of a wheel … As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went the wheels went by them; and when the living creatures were lifted up from the earth the wheels were lifted up. Whithersoever the spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels … And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above …" (Ezekiel 1: 1–22)

[According to the King James version, with variants by the author according to the Latin text and certain translations from Hebrew.]

This is the first "vision" of Ezekiel; he had at least four others. Let us admit that the temptation is great to see there the first detailed report of a "contact" with an extraterrestrial intelligence. Nowadays, Ezekiel would undoubtedly be labeled, at best, as a "contactee," or worst as a crank if he had the bad idea to tell about his experiences on a TV show…

Before George Adamski's encounter on November 20, 1952, at Desert Center — and even if the idea was already in the air — no "saucer" researchers of that period had yet clearly formalized and developed on paper a possible link between the visions of the prophet

Ezekiel and the emerging UFO phenomenon. The first one to deal with this aspect in depth was undoubtedly George Hunt Williamson in *Other Tongues – Other Flesh*. He was, in any case, the first researcher to qualify without any ambiguity the “Vision of Ezekiel” as a UFO experience.

Is there any need to add that Ezekiel’s description coincides in several points with the famous series of photographs of the “Venusian scout ship” — the archetype now of a flying saucer — taken on December 13, 1952, by Adamski in California: the very brilliant metal, enormous wheels, a wheel in the middle of a wheel, eyes round about (portholes), firmament like crystal (the dome)… coincidence, coincidence, pure coincidence...

Under the Sign of the Fish

As we have done previously, we shall limit ourselves here to the elements that seem indubitable or highly probable.

On the right sole, we find a variant of the already analyzed (right-facing) swastika. This cross is inside an orb from which emerge two curved lines crossing each other. This shape evokes clearly a fish, and we will see that it constitutes a recurring symbol at several levels. Almost in spite of us, we are brought back to the Biblical sphere or, more exactly, to the origins of Christianity.

Indeed, the first Christians used a drawing of a fish to symbolize the Christ. The Greek word *ichthus* means fish. This decoded word gives *Iesus Christos Theou Uios Soter* (Jesus Christ, Son of God, Savior). The

CIA would not have done a better job to encode a secret message. But the design of the fish is not a random association because let us remember that the birth of Jesus coincides with that of the Age of Pisces.

The orb surrounding the cross on the footprint is, in itself, a confirmation of this first intuition because we have there a perfect example of a *Vesica Piscis*. It is a halo, a “mystical (or sacred) almond” in which Jesus Christ is traditionally represented seated, often holding with His left hand the Book resting on the knee and raising His right hand as a sign of blessing. Let us specify as well that in Latin *vesica piscis* means “bladder of the fish ” or “body of the fish”... The circle is now complete... We frequently find the Vesica Piscis in Evangeliaries (illuminated Gospel Books) and on central tympanums of cathedrals where they are systematically surrounded by the figures of a man, a lion, a bull and an eagle.

These symbols are familiar to us because we have found them between the swastika’s arms of the right heel. The man for the constellation of Aquarius, the eagle for that of Scorpio (in astrology the eagle is the former representation of the scorpio which it has metamorphosed from.— *Author*), and the lion and the bull for those of the same name. They are also the symbols connected with the Visions of Ezekiel, and it is of course the Tetramorph which characterizes the Four Evangelists: the lion for St. Mark, the bull for St. Luke, the man (or the angel) for St. Matthew, and the eagle for St. John.

The Mansions of the Father

The cross in the center of this “mystical almond” evokes, we think, in a stylized fashion, the Crucifixion — in that we go beyond the analysis made by Williamson. We can recognize the tilted head, the folded knees, and the nailed hands. This cross divides the Vesica Piscis into four equal sections, or, to borrow a biblical image, into four mansions.

In each of these mansions some dots are gathered around the center of the cross. The dot in the upper right-hand section represents the planet Mercury, the one opposite in the left-hand section the planet Venus. The two dots in the lower left-hand section represent, according to us, the Earth and the Moon, and three dots in the opposite section, Mars and its two satellites, Phobos and Deimos. We are here in slight disagreement with Williamson who sees in the lower left-hand section Mars and a single satellite, the other one having possibly been lost during the process of making the plaster cast, and in the opposite right section, the Earth with two satellites, the Moon and an unknown “Dark Moon.” We prefer our explanation, which has the merit of being simpler and sticking exactly to the visible elements.

Right at the top of the cross, we can see a bigger dot, obviously the planet Jupiter. Outside the Vesica Piscis, this dot is connected to an eye-shaped symbol which is definitely Saturn and its rings. So, all the planets of the solar system in the “neighborhood” of the Earth are represented here. We cannot refrain from seeing an echo of the words of Jesus: “In my Father’s house are many mansions ...” (John 14: 2).

According to us, this interpretation of those dots in this drawing is a certainty, going beyond any coincidence. However, the interpretation of the four dots situated lower on the sole is more hypothetical. The first two dots which face each other at the crossing of both curved lines extending from the Vesica Piscis could be Uranus and Neptune, with a little farther the classic Pluto, or even Sedna, a recently discovered new dwarf planet. As for the bigger point beyond, in the hollow of the sole, this could be the famous ghost planet called "planet X," which many astrophysicists now suspect exists at the edges of our solar system. If this interpretation turns out to be exact, did these extraterrestrials try to confirm to us *ahead of time* the actual existence of a giant planet still to be discovered?

In 2006, science denied Pluto its status of planet, demoting it overnight to the humiliating one of "dwarf planet." However, after a debate organized in 2014 by the Harvard-Smithsonian Center for Astrophysics, it would seem that Pluto may soon return to its former status in the family of planets. We would then find ourselves again in the presence of a solar system with nine official planets. But, in spite of this, the battle-axe would be far from being buried between the pro and anti-advocates of Pluto. Some eminent astronomers and researchers, such as Owen Gingerish, would not look favorably on opening the very select circle of planets to other celestial bodies such as the asteroid Ceres and the "astronomical object" Eris (formerly 2003 UB313). And there are other candidates in waiting, such as Haumea or Makemake.

Let us indicate that an alleged extraterrestrial message received on August 23, 1952, in the presence of Williamson and transcribed in his 1954 book, *The Saucers Speak*, said: "You have more than nine planets in your Solar System. Patras is next beyond Pluto, and there are twelve all told." This planet named "Patras" by this extraterrestrial source could be the hypothetical Neptune-sized "Planet X." It is interesting to note though, that this extraterrestrial source implicitly considered Pluto a planet in its own right.

On the other hand, a friend of mine, the Belgian ufologist Franck Boitte remembers that George Adamski, during his visit to Antwerp, Belgium, on May 21, 1963, talked for a long time about the existence of planets beyond Pluto, and more specifically about a supposed 12th planet. In the two books following *Flying Saucers Have Landed* — *Inside the Space Ships* in 1955 and *Flying Saucers Farewell* in 1961 — Adamski claimed that his space friends had said our solar system consisted of twelve planets. A total not difficult to reach today, since it depends on how we define what constitutes a planet. This will be interesting to follow because it shows once more the surprising premonition with which the Californian contactee anticipated our astronomical science!

The small symbols

To finish let us touch upon the symbols of the Trefoil which is in the section or house of Mercury and the two “wedges” in that of Venus. The symbol of the trefoil could be a representation of the Holy Trinity such as normally conceived of in Christianity: the Father, the Son, and the Holy Spirit. Another triad may also be present here: the body, the soul, and the spirit in a state of flowering, or development. However, if we see in this trefoil rather a *fleur-de-lis* (“lily flower”), the symbolism would then be the one of an Annunciation. In any case, the sacred “3” numeral is highlighted here.

The symbol of the two “wedges” associated with the planet Venus could infer the idea that this planet plays the role of “Builder” — and on this point, we go along with Williamson — and that this planet helps in some way this sector of the solar system. These two “wedges” are also reminiscent of the cuneiform writing used in Babylon, 5000 years ago... We always seem to find this effect where ideas are reflected back to one another, as in an infinity mirror…

The crushed sign

In summary we can say, with some degree of confidence, that this sign of the fish crushed under the sole symbolizes a closing of the Age of Pisces. It is gradually going to give its place to a New Age, that of Aquarius. Furthermore, the message of this right footprint seems to briefly refer to the most striking interventions from some “outside” intelligences, during the last five millennia of our history: the Great Pyramid, the contacts of Ezekiel, and Jesus Christ.

The sign of Jonas

This symbolism of the fish, as a rotating metaphor, originates in the left imprint. Indeed, if we “clean” or simplify this imprint of some symbols we discover again the perfect and unequivocal shape of a fish. Williamson was the only one to highlight this peculiarity.

The image of the fish, and its corollaries of fishing or fisherman, are widely present in the four Gospels. Here are some examples:

"… And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him." (Mark 1: 17–18; Matt, IV, 18–20)

"… and the two fishes divided he [Jesus] among them all. And they did all eat, and were filled. And they took up the baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men." (Mark 6: 41–44)

"But when the morning was now come, Jesus stood on the shore … Then Jesus saith unto them, Children, have you any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." (John 21: 4–6)

In the Old Testament, the image of the fish is almost absent, not surprisingly considering that the Old Testament is connected to the Age of Taurus and to that of Aries. The only striking example that comes to mind is the one of Jonah's big fish or whale. Now, it is precisely this one that Jesus will use:

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he [Jesus] answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly [or in the belly of the sea monster.— *Author*]; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” (Matt 12: 38–41)

The Jonas (or Jonah) to whom Jesus refers is one of the minor prophets of the Old Testament who was contacted and charged with a mission: to announce the coming destruction of the city of Nineveh, the capital of the Assyrians. But, frightened at the idea of having to face the inhabitants, he disobeyed and embarked aboard a boat to run far away from this corrupt city. God in his wrath gave rise to a storm. Made responsible for the great storm, the crew cast Jonas to the sea:

“… Now the Lord had prepared a great fish to swallow up Jonas. And Jonas was in the belly of the fish [traditionally a whale.— *Author*] three days and three nights. Then Jonas prayed unto the Lord his God out of the fish’s belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; … I went down to the bottoms of the mountains; **the earth with her bars** [latin: vectes.— *Author*] was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy ... And the Lord spake unto the fish, and it vomited out Jonas upon the dry land ...” (Jonas 1:17, 2: 1–10)

The bars of the Earth

Present in various Bible translations such as the French version by Louis Segond (1910), or the King James version (1611), this expression, “the bars of the Earth,” takes on an unexpected significance. If we look at the photograph of the left footprint, we can see bars clearly marked in the imprint of the sole, and as seen above the sole itself outlines a fish (or a whale). The number of these bars is three, the sacred number! Once again, a mere coincidence seems to be out of the question. The left footprint does seem to be a clear reference to the episode of Jonas in the Old Testament and consequently to the word of Jesus: “There shall no sign be given to [you], but the sign of the prophet Jonas.”

Like in Jonas’s story, these three bars represent the three days and three nights that separate the death of Jesus on the Cross and His resurrection; three days and three nights spent in the bowels of the Earth. The Catholic prayer “I believe in God” or “Apostle’s Creed” repeats it to us: “[Jesus Christ] was crucified, died, and was buried. He descended into Hell. The third day He arose again from the dead …”

The two curved lines that emerge from the last bar and rise towards the end of the foot, or symbolically towards the sky, would thus express this idea of resurrection, but maybe also the prayer that Jonas addressed to God after his delivery from the sea monster, his arms lifted towards the sky.

Follow the arrow!

The sort of “arrow” whose “point” touches the first bar appears to show the direction that leads from Life to Death, then to Resurrection or

Reincarnation. It could also symbolize, according to Williamson, someone whose faith is low, that is, Jonas himself. Let us note again the recurrence of the number “3” because this “arrow” is composed of three big “petals.”

Regarding the three dots on the left heel, they likely mark planets, if so most certainly Mercury, Venus and Earth. The smallest dot to the left should therefore symbolize Mercury. It appears, to Williamson, as separated from the other two by a “7”-shaped figure which evokes the “flight” of a bird. This “7” associated with the oval between Venus and Earth, may represent the stylized shape of a UFO seen from afar, and could be interpreted as a privileged relationship between Venus and Earth, excluding Mercury which might not be on the same level of evolution (remember the “Trefoil” in the mansion of Mercury within the Vesica Piscis on the right footprint). But we are entering here the realm of conjecture, something we want to avoid.

****

We have presented here an interpretation whose margin of error seems to us rather thin, and which, even if it displeases, is inescapable. We have:

— the left footprint which explicitly refers back to Jonas’s story, to the Age of Pisces, the Fish, and to the resurrection of Jesus Christ;

— and the right footprint, for its part, which indicates that the Age of Pisces symbolized on the left footprint is ending and that a new Age is dawning, that of Aquarius.

This explicit reference to the Zodiac is very surprising because through this the extraterrestrial Intelligence at the origin of the message delivered at Desert Center indirectly validates the legitimacy of such a system which was of use among so many ancient civilizations: Assyrian, Egyptian, Mayan, Aztec, Celtic, etc. Besides, in this message a subtle allusion can be detected, with no less mind-boggling implications, as to possible interventions of extraterrestrial intelligences in our History for the last 5000 years.

This partially decoded message does not cease to be surprising precisely because of its Christian connotations, and more specifically, shall we say, its Catholic connotations. Would the space brothers (and sisters) have wanted to promote the Catholic cause? But does not the word Catholic means universal?

Seen from this angle, George Adamski's meeting with Pope John XXIII on May 31, 1963, takes on a new significance. It should be remembered that indeed the most famous of the "contactees," in all likelihood, had the privilege to be received by his Holiness John XXIII in private audience at the Vatican. George Adamski was commissioned to deliver to him a small package that one of the space brothers had entrusted to him during his visit to Copenhagen where he had given radio and television interviews. "I have been expecting you", the Holy Father allegedly exclaimed in English when Adamski was introduced into the room where the Pope was confined to bed. On receiving the sealed package, the Pope let these words escape: “This is what I’ve been waiting for!” The conversation continued for a few minutes in a low voice and the last words of John XXIII in giving him his blessing were: “My son, don’t worry, we will make it !”

Adamski showed his two “co-workers,” Lou Zinsstag and May Morlet, who had accompanied him to Saint Peter’s Square, a golden medal he claimed had been handed to him by John XXIII himself. Pope John’s effigy was indeed on it.

Although the opposite is often told, George Adamski was actually a profoundly religious man. He knew the Bible from cover to cover and quoted it from memory in all his lectures, public interviews or group lessons. Even if his views and claims may surprise or even irritate some, he kept a real and profound respect for the clergy — maybe because his youngest brother was a trustee of the old church of Dunkirk, N.Y., home of the large and very religious Adamski family.

Very early on, aware of the serious crisis the Christian religion was going through, Adamski “prophesied,” as early as the 1950s, a spreading disaffection of formal or organized worship, unless, the Church adapted itself to the evolution of the modern world, science and mentalities. Hence, he welcomed favorably the initiative of the audacious reforms initiated by John XXIII with the Council of Vatican II, which he referred to a few times in his last public appearances. His meeting with the Pope was for him the crowning of his mission, giving him a joy as intense as his first meeting with Orthon.

Unsurprisingly, the Vatican has never confirmed this meeting, but neither have they denied that it took place. Those who, very naively, had the idea of settling once and for all the question of this particular matter received answers amounting basically to a “We do not know” or “It is not possible for us to communicate this kind of information.”

On the other hand, the meeting was supposedly confirmed through a back door source in 2007. Indeed, in an atmosphere worthy of an episode of *The X-Files* or *Dark Skies*, a “deep throat,” a Jesuit Father — allegedly a member of the secret service of the Vatican, SIV — made various explosive revelations to Italian researcher Cristoforo Barbato about official contacts with extraterrestrials of “Nordic” type. During the interview, he confirmed not only that Adamski had met the Pope, but revealed as well that the small package contained in fact a “liquid substance” intended to relieve the Holy Father from “the gastroenteritis afflicting him, which had evolved into an acute peritonitis,” together with another disease which had long affected him. By conviction, the Pope allegedly chose not to gulp down the potion. He died three days after Adamski’s visit! Whether it is an authentic revelation, an operation of disinformation, or a progressive unveiling, we mention this information only to show that the meeting between Adamski and John XXIII is still a matter of great interest which continues to make some ink drops flow — mine, among others…

Addendum

As noted earlier, the ufologist Franck Boitte had the opportunity to meet George Adamski in Antwerp, Belgium, on May 21, 1963. This was two days **before** his departure for Switzerland where Mrs Zinsstag (second cousin of Carl Gustav Jung) was waiting for him; from there they went to Rome, together with Mrs Morlet (organizer of the meeting of the 21st). Having had that day the luck, in any case from my point of view, to listen to Adamski explain his theories and then to be able to speak to him in private, the opinion of Boitte on the reality of the journey to Rome is certainly useful to know.

The first surprising point, is that at no time on the 21st, during two long question and answer sessions attended by about twenty people, including Franck Boitte — and we have an audio recording made on that day which proves it — no mention whatsoever was made neither by Adamski nor by May Morlet of any imminent journey to Rome. This marks at the very least the "discreet" nature of this trip.

The second point concerns the reality of the visit which some have questioned: there are several historic sources establishing that the visit to the Vatican did take place. Besides the testimonies of May Morlet and Lou Zinsstag, there is that of the late Major Hans Petersen of the Danish Air Force, who was the first to whom Adamski confided the unexpected urgency to meet John XXIII. According to his testimony, Adamski told him: "I met a spaceman this morning … and he handed me a small parcel which he asked me to deliver to the Pope in Rome. So I will definitely not go to Finland and also not go to Germany. So please make arrangements!"; and, finally, we have the testimony of Desmond Leslie to whom Adamski talked about his visit showing him the medal, only two days later while in London. Both testimonies can be seen in the documentary *UFOs: The Contacts –The Pioneers of Space*, directed by the great Michael Hesemann.

There is also a photograph taken by Lou Zinsstag that shows George Adamski and May Morlet in a carriage near the Vatican, and finally the verbal testimony that May gave twice to Franck Boitte on two different dates, very distant in time. Daughter of the Belgian writer and poet Emma Lambotte, this energetic, distinguished woman, of an infinite kindness, also personally confirmed the visit to me in the course of our epistolary correspondence of two years, as well as during a talk I had with her and one of her sons at Saint-Germain-en-Laye near Paris, about thirty years ago.

Franck Boitte underlines that all the converging evidence does not allow us to doubt the reality of this journey. The suddenness of Adamski's decision while he was in Denmark took everyone by surprise, reducing to nothing the argument of certain skeptics that he had simply "prearranged" a private audience with John XXIII as any Catholic believer with a little bit of influence might have been able to do. In reality, to be accepted, this kind of request requires interpersonal skills, months of preparation and leaves tracks such as mails, notes in appointment diaries, etc.

However, since the revelation in 2007 of the Italian *Amicizia* case, it is not inconceivable to imagine that George Adamski could have found these "interpersonal skills" in the person of Consul Alberto Perego, a prominent member of the Amicizia group, to approach Pope John. At least that is a possibility Adamski alluded to in a 1959 tape-recorded talk. Nor must we forget that the seriousness of John XXIII's disease was hidden at the time, although he was then dying. Whether the answers supplied by the Vatican to the often ill-intentioned requests of various skeptical researchers are sincere or not, is impossible to say. In any case, they have no definitive probative value and relate more to double talk than to any real concerns, content with rehashing things already known by researchers, whether they may be Ronald Caswell, Timothy Good, or even the Frenchman Jean Sider. In brief, it amounts to a cold and consensual *"Keep moving! There is nothing to see here!"*

In the end, the Vatican had no interest in confirming such a visit — and to convince ourselves of this we have only to remember the "scandal" that resulted from the visit of the "messenger of the stars" or of the "madman of Venus" as an issue of *Paris Match* of the time had labeled Adamski, when, on May 18, 1959, he was invited to the royal court of Holland — because it would raise the very thorny issue of the existence of extraterrestrial civilizations, and even of the presence of a number of their operatives living among us.

During a second meeting in the suburb of Paris with Franck Boitte and his wife, May Morlet reasserted that she had seen, about thirty meters away, "someone" standing at the entrance of a secondary door situated to the left of the main entrance, dressed in a kind of uniform with a multicolored brilliant badge on his chest. Having seen him, Adamski said to the two women who were accompanying him, "That's my man!", went away hastily and, having reached the door where the "man" was waiting for him, they both entered the Vatican. Leaving this "detail" untold — which amounts in fact to requiring Mrs. Morlet's (or Boitte's) narratives to be lies — badly informed skeptics and debunkersinquisitors always ready to get lost in quibbles with the slightest wrong comma in statements made by Adamski or his “co-workers,” pretend, without any form of proof whatsoever, that after slipping into the crowd as any visitor would do, he simply went to the souvenir shop, bought — or stole, while we’re at it — the medal and drank something to pass the time at a refreshment stand before going out again. Others move a step further, imagining a convoluted scenario in which he indeed met someone, but that this person was a look-alike of the Holy Father! Another one even suggested that Lou Zinsstag — cousin of Carl Jung — obviously in collusion with Adamski, could have bought, not to say must have bought, the medal for him in a Swiss bank some time before… Mere suppositions, of which we do not know which is worse: mere hostility or the distortion of the facts? It is preposterous that the account of all the people quoted above could be in error or plain and simple lies.

Anyway, after he walked through this door together with the “man” with the brilliant badge, we have nothing else than Adamski’s word on what happened next. Both May and Lou declared that when he came back he was radiant. If Franck Boitte is personally rather inclined to believe this version, it is a form of his general benevolence towards the “contactees” in general and towards Adamski in particular who, when he met him, had literally “astounded” him with his ability of clairvoyance regarding his personal family situation, something that Adamski had no way of knowing, if ever he had worried about it at all, under the circumstances. But he understands perfectly that others may not follow him in what they call his “incorrigible naivety.” For my part, I shall share with him at least partially this “incorrigible naivety” and shall hold on to George Adamski’s version.

Since every medal has its reverse, let us flip back to the one Adamski claimed he was given, for there is a sizeable uncertainty about it. Indeed, all the researchers, the skeptics and the debunkers alike, have in mind a medal of respectable size. And they are right, because I was able to verify that the golden medal put on sale in certain banks at the time came in two diameters: the first one of 4.5 centimeters, the other one of 6. Yet, if we refer to the 1996 filmed interview of Desmond Leslie (d. 2001), viewable in the above-mentioned UFO documentary, the medal that Adamski showed him, and consequently to his co-workers, was of small size… This is what Lord Leslie says about it to Michael Hesemann, with his aristocratic British accent:

> “After his Roman visit, he just stayed with us for a few days to relax and I kept the Press away and we took our little boat out on the Thames. And while he was there he brought out some money and… among it was what looked like a **little** gold coin … and he said ‘Look at it!’: it was a **little** medal of Pope John … and he said: ‘I saw him in Rome. He gave me this’”

Desmond Leslie twice mimics what he is saying by making at first several times a small circle with his left index on the palm of his right hand and a few seconds later almost in the front of the camera by making a circle with the thumb and the index of the right hand, which allows to have a precise idea of the diameter of this medal: around 2 centimeters! We are thus far from the publicized 4.5 or 6 centimeters.

Just to be sure, I compared the photograph we have of the medal given to Adamski with photographs of the medal sold at the time in certain banks, and I have noticed differences: the engraving of Adamski's medal lacks precision of detail as if its size was actually smaller!

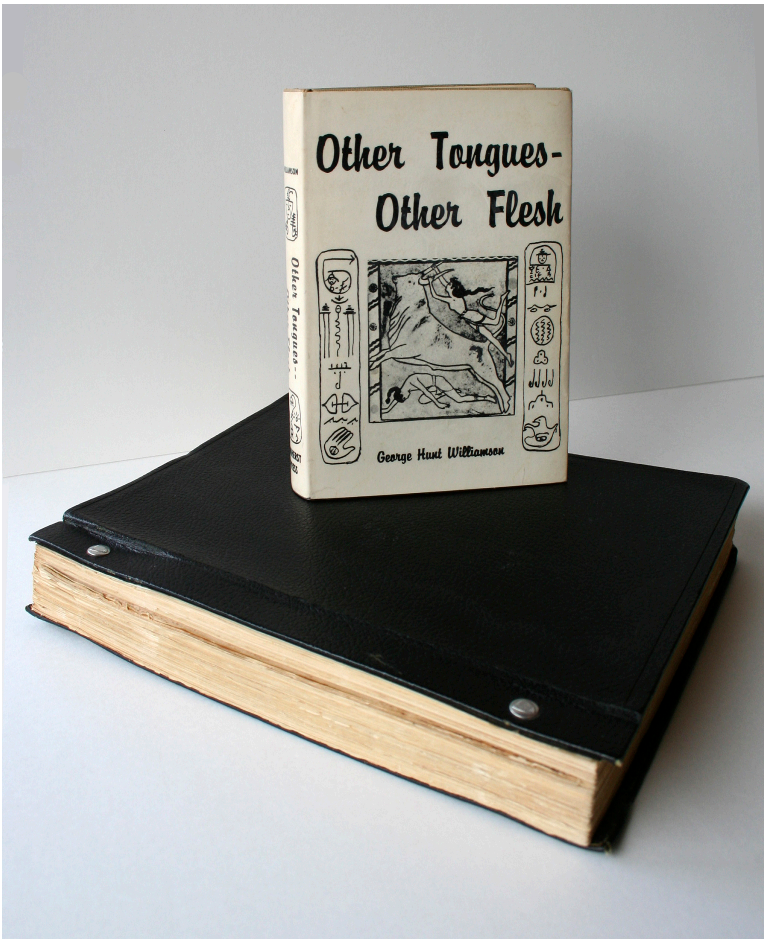
Would George Adamski have received a medal that was different from the one on sale? I consider it legitimate to ask the question… I also note that, with the exception of Adamski, only Leslie supplies an indication on the size back then; no other testimony or even text by skeptics having specified this point. The single photograph of the medal did not incorporate the slightest element of comparison which might allow us to measure it. The brilliant intelligence of the co-author of *Flying Saucers Have Landed* no longer needing to be demonstrated, my inclination is to trust him when, during his interview by Hesemann, he is drawing with a gesture the medal shown to him by Adamski as being about 2 centimeters.

I wrote above "with the exception of Adamski" for I recently found in my archive a private audio recording which I had obtained a long time ago thanks to May Morlet, the "only living survivor of the visit of GA to the Pope John XXIII on May 31, 1963," as she liked to remind me in a letter of July 1993. Recorded at Adamski's home in Vista, California, in 1964 during a long afternoon-talk possibly attended by May and her husband Maurice, it allows us to hear Adamski say the following towards the end:

"Well, I was in Rome — because she [referring to May.— Author] was there in Rome with me at that time; and she's from Belgium; that's her husband next to her — and she and another lady went to Rome with me. And I saw the Pope before he passed away, you see, he gave me a **small** medal…”

To my knowledge, it is one of the rare surviving recordings in which Adamski is heard mentioning his visit to the Pope.

All that remains to do now is to hand over the problem to the numismatists … Sirs, to your catalogs! Assuming that this object — the material reality of which is in no doubt and the origin of which is reasonably circumscribed now — may be listed in one of them…


Other Tongues-
Other Flesh
George Hunt Williamson

Manuscript (ribbon copy) and original edition of George Hunt Williamson's book, *Other Tongues – Other Flesh*.

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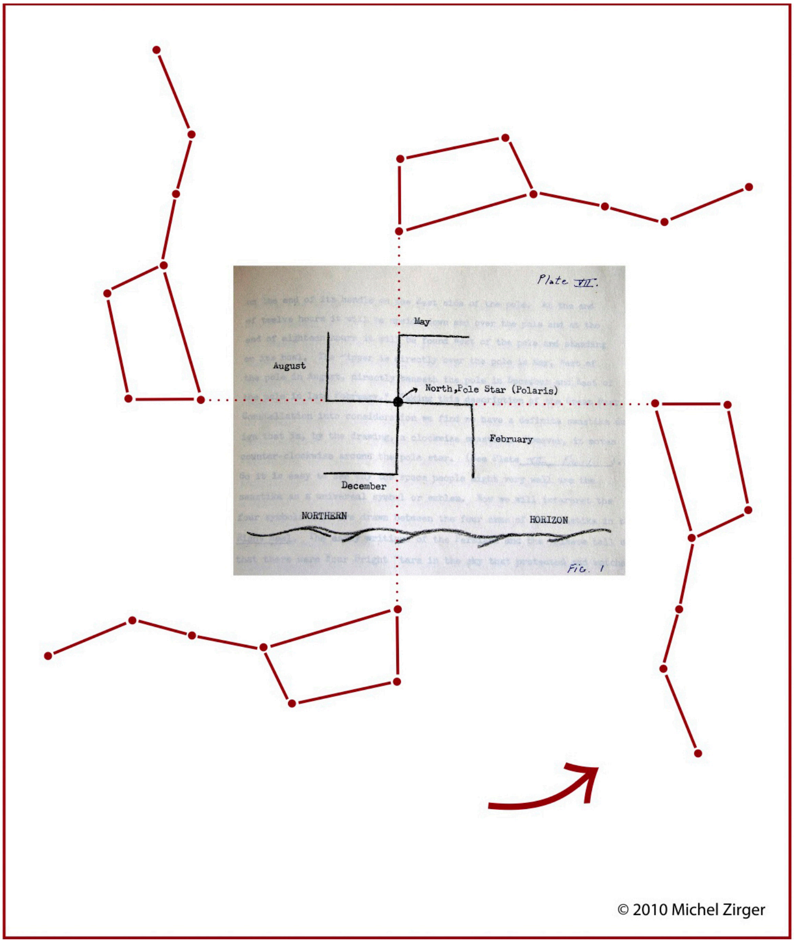
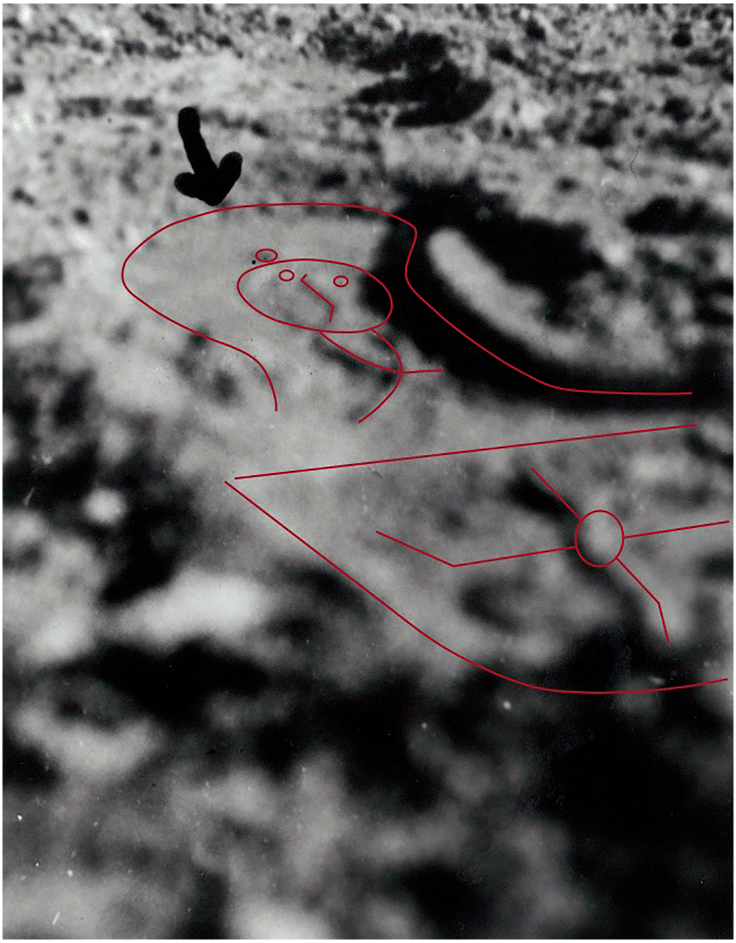


Plate VII.
May
August
North Pole Star (Polaris)
February
December
NORTHERN
HORIZON
Fig. 1

© 2010 Michel Zirger

Movement of the Big Dipper — the pattern of seven stars of the constellation Ursa Major (Great Bear) — around the pole star. It completes a full circle every 24 hours, forming one arm of the swastika every six hours. According to the seasons, its starting positions also form the swastika. Illustration by the author with a drawing by Williamson extracted from the manuscript of *Other Tongues –Other Flesh*. © Michel Zirger / Agence Martienne



Highlighting the details of the right heel and of the sole. In the foreground is the heel with its swastika. (M. Zirger's editing)

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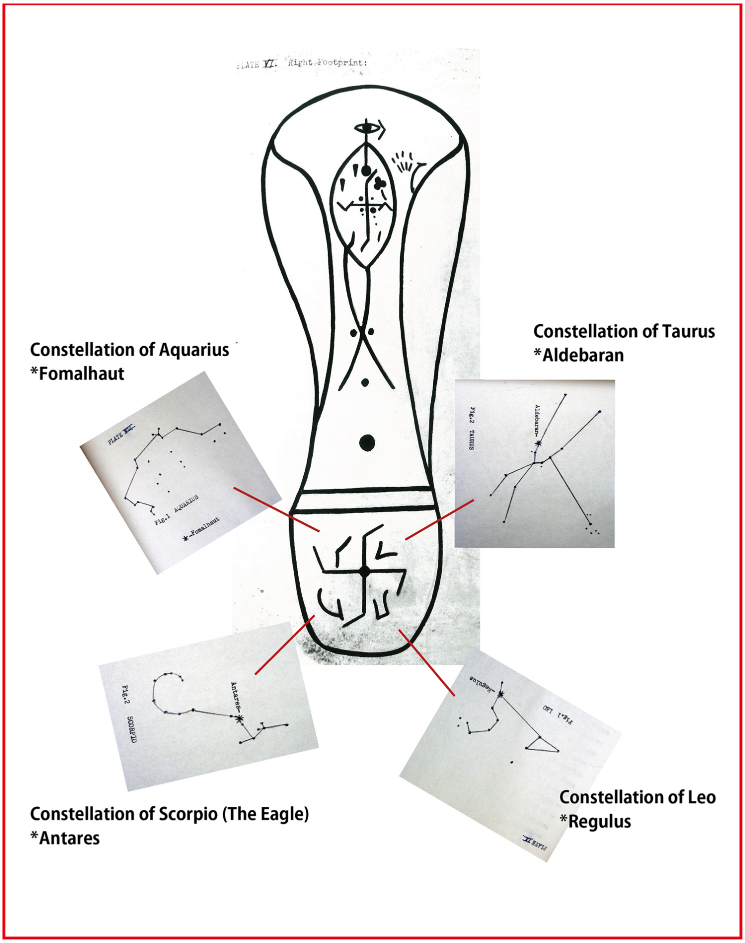
PLATE VI. Right Footprint:
Constellation of Aquarius
*Fomalhaut
Fig.1 AQUARIUS
*-Fomalhaut
Constellation of Taurus
*Aldebaran
Fig.2 TAURUS
Aldebaran-*
Fig.2 SCORPIO
Antares-*
Constellation of Scorpio (The Eagle)
*Antares
Fig.1 LEO
Regulus-*
Constellation of Leo
*Regulus

Interpretation by George Hunt Williamson of some of the symbols found in the footprints left by the "Venusian" on November 20, 1952, near Desert Center, CA. These four constellations match perfectly with the symbols between the swastika arms of the right heel. Illustration designed by Michel Zirger, with original drawings from the manuscript of Williamson's book, *Other Tongues – Other Flesh*.
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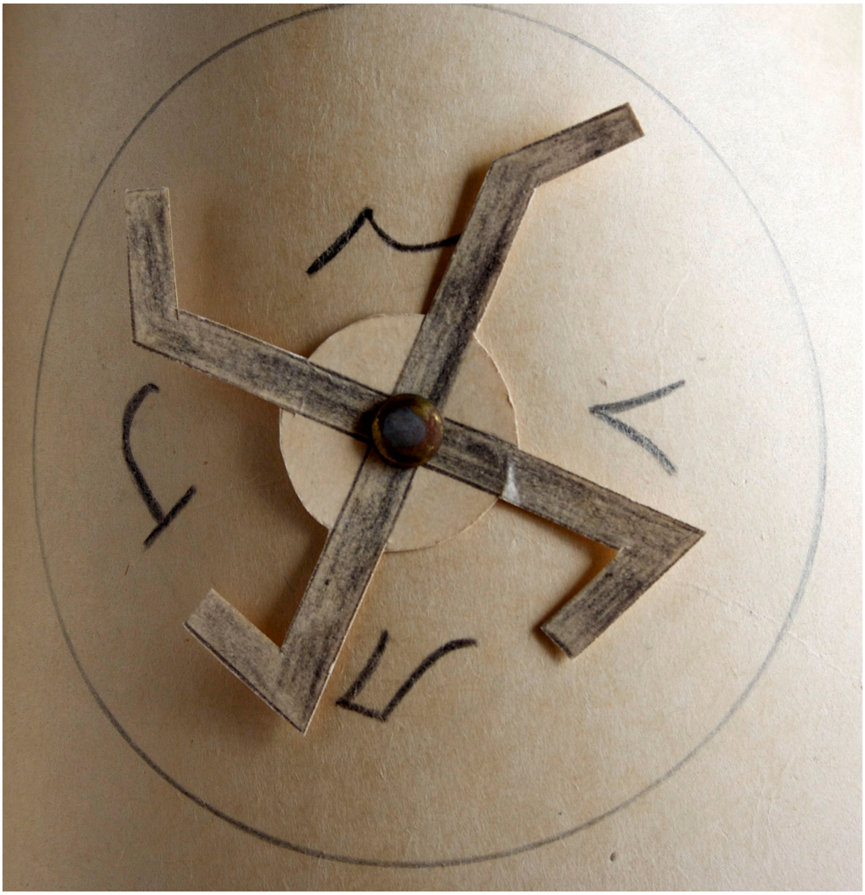
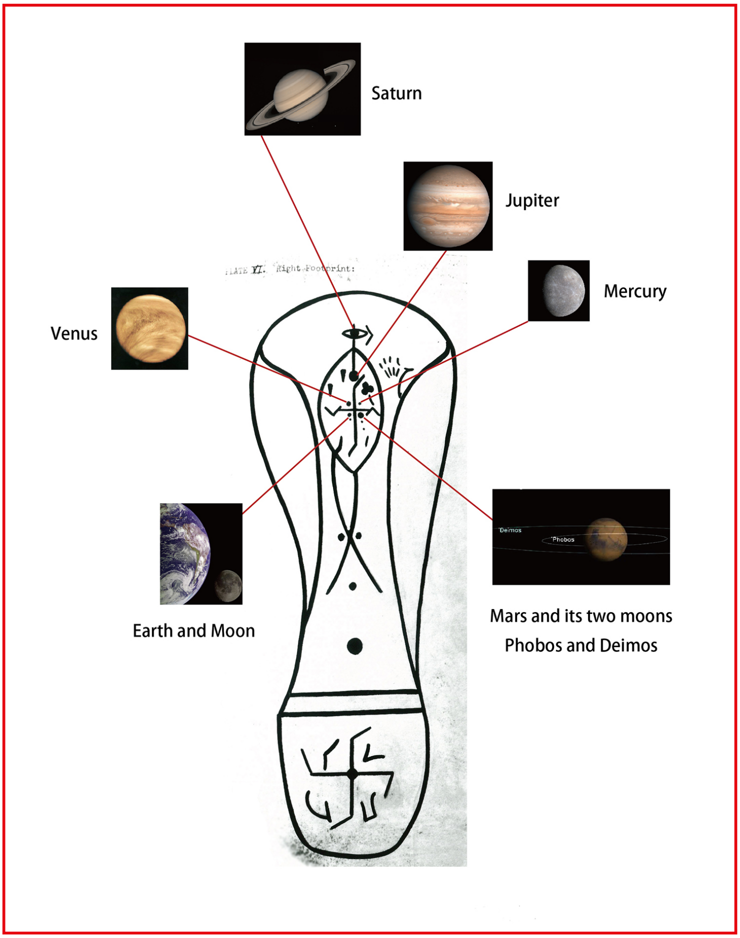
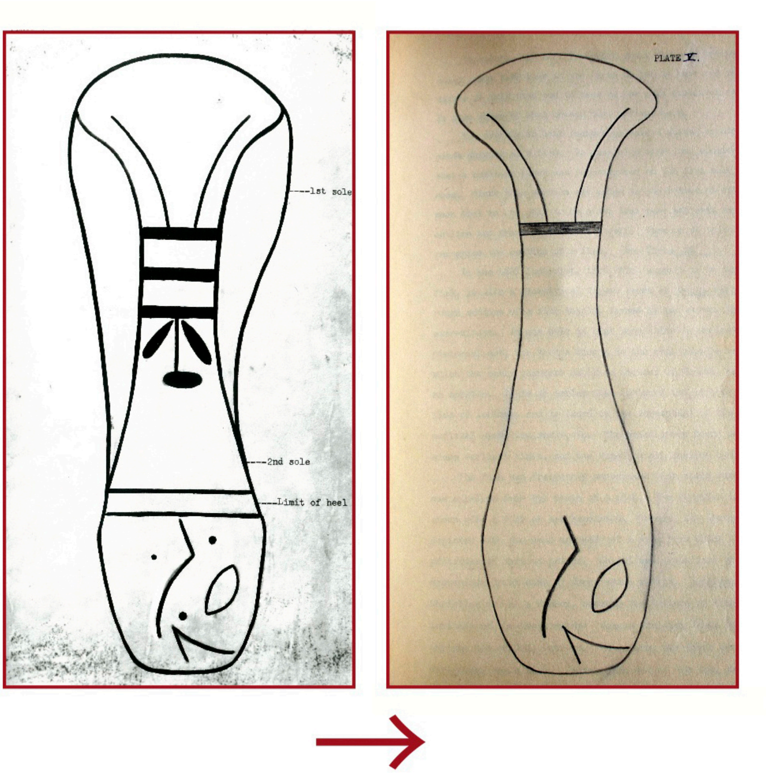


Small cardboard mechanism made by Williamson to highlight a phenomenon of rotation connected to the interpretation of the symbols of the right footprint. This mechanism appears in the original manuscript of Williamson's book, *Other Tongues – Other Flesh*. © Michel Zirger / Agence Martienne


Saturn
Jupiter
PLATE VI. Right Footprint:
Mercury
Venus
Deimos
Phobos
Earth and Moon
Mars and its two moons
Phobos and Deimos

The planets represented in the Vesica Piscis of the right footprint of “Orthon the Venusian.” Interpretation by George Hunt Williamson and this author. (M. Zirger’s editing) © Michel Zirger / Agence Martienne



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The fish. The Sign of Jonas… Partial interpretation by Williamson of the left footprint of “Orthon.” In Antiquity, the fish as a symbol was also often associated with Venus. On the other hand, the oldest of the Christian symbols representing Christ is the fish. Illustration designed by M. Zirger with original drawings from *Other Tongues–Other Flesh*’s manuscript.
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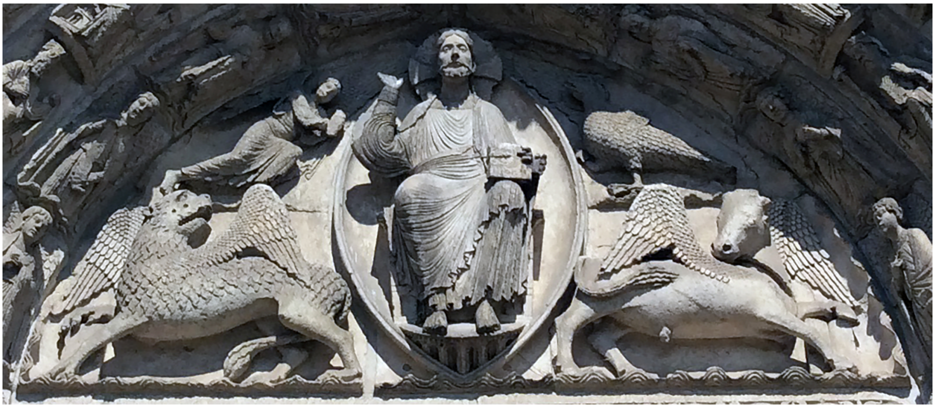

The Tympanum of the Royal Portal of Chartres Cathedral (France). One of the most beautiful depictions of the Christ within the Mystical Almond or Vesica Piscis, surrounded by the Tetramorph, i.e. the four aspects of the "living beings" described by Ezekiel, which will later symbolize the four Evangelists. These same symbols are found in the right heel of Orthon's shoe imprint in the form of the four cardinal constellations: Taurus [bottom right in the photo], Leo [bottom left], Scorpio (or Eagle) [top right], and Aquarius (the Man) [top left].
Courtesy of Chris Branzan

The door by which Adamski entered in the Vatican on May 31, 1963, to be received in private audience by Pope John XXIII who was dying.
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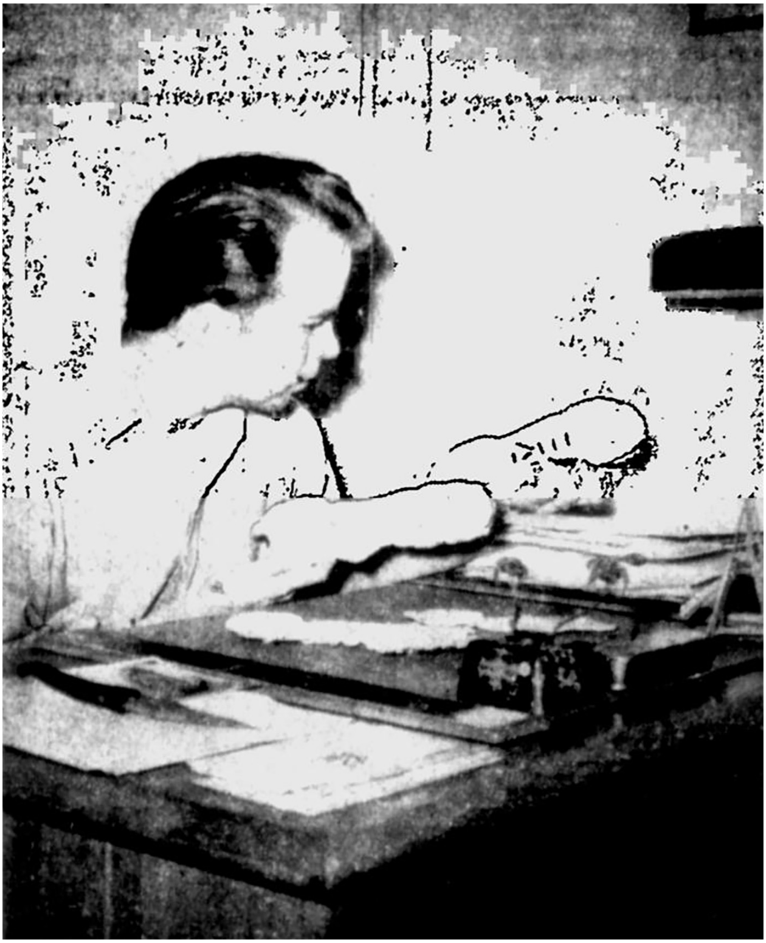

In this seldom-seen March 10, 1953, newspaper photograph — i.e. taken shortly after the Desert Center events of November 1952 — George Hunt Williamson is shown at his home in Prescott, AZ, examining two sets of plaster casts of footprints he made after Adamski's encounter with "Orthon." (See also *Authenticating the George Adamski Case*, p. 110). Courtesy of *Prescott Evening Courier.* Retrieved from https://news.google.com/newspapers

3

On the Trail of the "Space Gods"

Peru, Madre de Dios region, July 10, 1957. We are in the north-east of Cuzco, in an area called Cadena del Pantiacolla. As far as the eye can see there are low mountains with dense vegetation often shrouded in fog and mist. In the middle, crossing this green landscape, is the rough rocky riverbed of the Rio Sinkibenia.

A group of men — an American, his Peruvian companion and three young Machiguenga Indians with bows and arrows — follow its shoreline. Here and there, the Peruvian cuts his way through the vegetation with a machete. Most certainly, there are insects and poisonous snakes lurking, not to forget swamp rats. About forty-five minutes earlier, they had beached their canoe on the right bank of the river. There was no water at all to get the canoe over.

The American is tall compared to the others. His hair, hidden under a blue scarf, is tightly tied at the back of his head, his sleeves are rolled up. He is wearing an Indian bracelet on his left wrist, a medal with a circle-cross design, his eyes are scanning the wilderness ahead of him…

They are in an unexplored region.

After another bend of the river, one of the Machiguenga "boys" indicates with his bow something on the left bank: a high whitish stone cliff full of writings…

"The "Rock," the "Rock of Writings…" the "Portal…" At last I have found it, the American thinks to himself.

He is the first "gringo" to explore this place, the name of which is Pucharoqui, meaning "sweet fruit" in Machiguenga.

Having moved closer, he can now put his hands on the cold and wet surface of the huge rock wall, with a sense of reverence. Under his fingers, he can feel the carving of the ancient hieroglyphs and figures. These strange inscriptions cover an area of about 100 feet by 9 feet. In some places attempts have been made for bas-reliefs instead of simple incisions.

"This is fabulous, absolutely fabulous!" the American exclaims to himself.

He starts drawing some of the glyphs in a small black hardcover notebook he has just taken out of one of the back pockets of his military trousers.

"What do you make of all these carvings, Ric?" asks the Peruvian.

"Well, Miguel, look at these carved glyphs here, and that one there! Don't you think they are reminiscent of the ancient scroll writings said to have been used in Atlantis, and even of the ancient pictographic writings of Mu?" asks the American by way of answer.

"Yes, there are indeed some similarities but, Ric, do you really believe in those stories of Lost Continents?"

"Oh, yes I do, and you may actually be standing in front of the fabled "Portal"," the "Lost Doorway" to a lost civilization… that existed thousands of years before the Incas… the ancient Amazonian Empire of Paititi…

On the next day, July 11, he takes color as well as black and white photographs of the "Rock". The Machiguenga "boys" shot a nutria (swamp rat) with a bow and arrow before noon at the "Rock." The water has come back to the riverbed, and they have to make a balsa raft. They leave at 2:30 p.m., arriving at the canoe landing site at 4:30 p.m.

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These scenes are not extracted from an Indiana Jones movie, although there are undeniable similarities with the opening sequence of the first movie, in 1981, made by the Lucas and Spielberg team, *Raiders of the Lost Ark*; i.e. the setting in Peru, the Machiguenga Indians, a trek in the jungle, the crossing of rivers, and the vestiges of a lost civilization (an Incan temple was used in the movie). No! Most of the information comes from one of the exploration notebooks of the American portrayed above, who is none other than the "prolific writer on occult matters," George Hunt Williamson, "Ric" to his friends, who had been an eyewitness of George Adamski's famous encounter with the "Venusian" Orthon five years earlier, on November 20, 1952!

It was in the early 1970s that I began to be interested in George Hunt Williamson; more precisely after reading the classic by Desmond Leslie and George Adamski, *Flying Saucers Have Landed* (1953). Why had this name remained engraved in my memory? It is difficult for me to supply a clear Cartesian answer. Something pushed me, and still urges me, to know the man behind the name of George Hunt Williamson.

Williamson and Adamski

Although his name remained inextricably linked to that of George Adamski, their association was, however, very short. Indeed, George Hunt Williamson and his wife Betty spent only a few days at Palomar Gardens, shortly before the unforgettable contact with the "Venusian Orthon" on November 20, 1952. After the event — but this time without his wife who was now four months pregnant — Williamson spent some more time with Adamski. Tensions apparently developed during this period between the two men. What were the causes? The first seems to have been a sudden change of attitude in Adamski which resulted in an unexplained coldness and distance. The second was surely the emerging propensity of Williamson to resort to what we would call today "channeling." The two reasons are definitely linked, as Adamski used to show a real or feigned dislike for mediumship practices. Finally, in mid-January 1953, Williamson left Palomar Gardens and returned to his wife. She was to give birth to a son, Mark, on April 23. At that time they lived at 8 Brookside Rt.2, Prescott, AZ.

As we can see, the Williamson-Adamski association did not last more than a month... If Williamson came back home frustrated and disheartened from his stay, he never disavowed his experience of November 20, 1952. As discussed in chapter 1, he had actually seen the large cigar-shaped spaceship with a black oval symbol on its fuselage, the flashes emitting from it, as well as the lights at the level of the hills encircling the point of contact, and he had always affirmed having "seen Adamski talking to someone in the distance."

In fact, not knowing one another very well, the two men simply did not get along when it came to dealing with their experience with the unknown. We should also remember that in 1952 Williamson was 25 years old and Adamski 61. A generation gap perhaps? The young man, open to new experiences, versus the "old" man, more rigid on his principles.

From then on, each one of them followed very distinct paths: George Adamski as the "official" contactee, and Williamson a New Age prophet and pioneer of the theory of Ancient Astronauts. Actually, as far as this matter is concerned, he anticipated the ideas of Erich von Däniken by 14 years because the first book of the latter, *Erinnerungen an die Zukunft* (*Chariots of the Gods*), was published in 1968, whereas Williamson had already explored these themes in 1954 in his second book, *Other Tongues – Other flesh* — the publication of which was unfortunately delayed until 1956 — and then again in 1959 with *Road in the Sky*. Just to mention two examples, in addition to being the first to popularize the "Lines of Nazca," he was the first to draw a parallel between the visions of Ezekiel and UFOs. But it is undoubtedly von Däniken who "cashed in" on the theme of intervention in our history by extraterrestrials, although, paradoxically, one actually rarely comes across the word "extraterrestrial" in his texts...

Williamson and Pelley

Two other associations were decisive for the young Williamson. The first one, pointed out by Jacques Vallee, is the contact he had with William Dudley Pelley, the former leader of a far-right party, the Silver Legion of America, commonly called, the Silver Shirts. For most commentators the uniform worn by the members was a direct and deliberate reference to the "Brown Shirts" of Hitler, although, according to erudite Silver Shirts researcher Vance Pollock in his blog *American Archvillain* (Article: Christ's Men in Silver Raiment), "Pelley denied that he had stolen the 'shirt' idea from either [the Nazi leader], or [even from] Mussolini," and that, actually, he took the idea from an organization of American patriots active in the mid-18th century in North Carolina, the Regulators or "Red Shirts." A scarlet capital letter "L" was the emblem of Pelley's group, and for that reason the Silver Shirt's members bore a "L" on the left breast of their uniform, reportedly standing for: Love, Light, Loyalty and Liberation. Coincidentally or not… Williamson will use again this same acronym "L" in his books *Road in the Sky* and *Secret of the Andes*, as will be seen later, to name a Cyclopean race of legendary beings once inhabiting the Earth, the 'L' Race.

In any event, as a result of his imprisonment from 1942 to 1950 for no less than high treason and sedition…, the William Dudley Pelley whom Williamson met for the first time on November 20, 1953 — one year to the day after the events of Desert Center — was, shall we say, a little quieter, having somewhat walked away from all his pre-war activities.

In February 1950, released on parole provided that he cease "to publish anything of an openly political nature" (Vance Pollock, *ibid*), he would from then on dedicate most of his time and energy to writing on spiritualist themes. Since 1928 Pelley had been claiming to be in psychic communication with entities from higher realms — or extraterrestrials, so to speak — mostly through automatic writing. And it is precisely that which fascinated Williamson above all else. Two books by the very prolific Pelley had a fundamental influence on him: the first one, *The Golden Scripts*, is a kind of alternative Christian Gospel of about 1000 pages obtained through automatic writing, or channeling, supposedly gathering the words of the "Master" himself, Jesus Christ. The second, entitled *Star Guests*, also amounts to channeling and details the interventions of extraterrestrial entities in the evolution of our Earth through successive reincarnations. This key theme will constitute the essence of the second book by Williamson, *Other Tongues – Other Flesh*, and reincarnation is therefore at the heart of all his works.

In a letter, of which I own the original, Williamson emphasizes that he worked at Pelley's publishing house, Soulcraft Publications, "only about four-five months in all" from June 1954 onwards and that "his only duties were to write a straightforward UFO News column" for the magazine *Valor*. In these contributions to *Valor* we see "only an earnest mystic who was deeply involved in his own quest for the Beyond and the Unknown," as the UFO historian Robert C. Girard once put it so well in one of his many valuable Arcturus Books catalogues — in this instance, that of August 1992. Bob was a friend of mine, and I will go back to his expertise several times throughout this book. A legendary bookseller, his main activity, he is the one who acquired the library of George Hunt Williamson in 1990. When a couple of years later he put it out for sale I bought a lot of unique and irreplaceable gems, among them, of course, the original manuscript of *Other Tongues – Other Flesh*.

So, once again, as had been the case with Adamski, Williamson's association with Pelley was to be short-lived, but a decisive one as far as its influence on Williamson is concerned.

Since we are mentioning William Dudley Pelley, let us take the opportunity to dispel a pernicious rumor initiated by Jacques Vallee in his book *Messengers of Deception* in which he claims, on pages 192–193, that George Adamski had "connections" with the former leader of the Silver Shirts. A letter by Williamson to his friend and collaborator, John Griffin, the original of which is also in my files, should put an end to it:

"Jack: I have enclosed a copy of the letter received today (8/7/79) from ALICE K. WELLS [Alice K. Wells was Adamski's closest associate.— Author] in Vista, CA. She knows of MESSENGERS OF DECEPTION, and, as I thought, GEO. ADAMSKI DID NOT KNOW PELLEY. I know Pelley mentioned to me several times how much he would like to meet Adamski, but it NEVER happened, and not even a telephone call was exchanged between them…. There was no contact of any kind. Alice even asks: 'Who the heck is this character (Pelley) anyway?' I know she has never heard of him. I know this was right, but wanted it in writing from Alice."

So much for the rumor!!!

However, these false innuendos continued to increase, becoming a kind of ammunition for certain conspiracy authors. Let us just quote a recent example by the pen of researcher, Nick Redfern. In his book *On the Trail of the Saucer Spies*, he writes on page 45:

"Investigator Jacques Vallee learned that George Adamski had pre-war connections with Pelley, as did George Hunt Williamson in 1950, when Williamson began working for Soulcraft's office in Noblesville, Indiana. Two years later, Williamson allegedly witnessed Adamski meeting an extraterrestrial in the California desert."

Yet, Redfern gets it all wrong! In fact, he is thrice mistaken! In the first place, as shown above in Williamson's letter, Adamski had never had *any* contact with Pelley. Secondly, Williamson did not work for Pelley in 1950, but in 1954. And finally, the UFO contact experience he had with Adamski took place more than one year **before** he collaborated with Pelley in his column in *Valor*… And this example is not the worst of what we find in the UFO literature regarding Adamski or Williamson.

For the sake of completeness on this point, the sole and only "contact" between Adamski and Pelley, if we can call it such, was

Adamski's response to a letter dated August 8, 1953, which Pelley had sent to Palomar Gardens; not to Adamski though, but to his secretary, Lucy McGinnis. Although *Flying Saucers Have Landed* was not yet in the bookshops, Adamski was already well known thanks to the articles in the *Phoenix Gazette*, the *Oceanside Daily Blade-Tribune*, and some lectures, one of which in particular, given on January 19, 1953, had drawn some attention (See chapter 1). Having a keen interest in "flying saucers" and, in particular, in George Adamski's story, Pelley had published his own summary of it in the July 25, 1953 issue of his magazine, *Valor*. Lucy McGinnis drew Adamski's attention both to the letter and to the article. He decided to reply to the letter himself to clarify things relative to Pelley's version. His answer was published in the *Valor* issue of August 29, 1953. In short, we have a letter by Pelley sent to Lucy McGinnis who passes it on to Adamski who answers it… That is all that amounts to any "connection" with the former leader of the Silver Shirts! Even if, for the sake of semantics, we could allow for a slight error in Williamson's few lines about Pelley (due probably to an oversight after 26 years) in the sense that Adamski had one contact by mail with Pelley, it ultimately verifies what he said, namely that ***George Adamski never met William Dudley Pelley, nor had any phone conversation with him***. (For further details on this point see the chapter "The Two Georges and the Far Right" in my book *"We Are Here!"*)

Williamson and Laughead

The second important association was the one he had with Dr. Charles A. Laughead, 44, a staff physician at Michigan State College in East Lansing. Interested in all concerning the occult and flying saucers, Dr. Laughead started corresponding with Williamson seemingly as early as February 1954, and finally met him on the occasion of one of several lectures Williamson had given in Detroit, Michigan that same year — to work for William Dudley Pelley, Williamson had moved to Noblesville, Indiana, a city relatively close to Detroit.

If one relies on the unfinished biography of Williamson by John Griffin, *The Vision Quest* — to which we will return — this first meeting occurred in December. However, a newspaper article by Jack Grenard for the *Detroit Free Press* dating back to December 17, 1954, seems to indicate that the Laugheads met Williamson during the spring of 1954.

The manuscript of Griffin's biography being at the draft stage and so unfinished, the month of December could have been a mistake which might have been corrected subsequently.

Through my own research I came across three dates in 1954 on which Williamson gave lectures in Detroit, one on June 21 and the others on October 15 and 17 — however, this does not exclude the possibility of other dates that could have escaped me.

So in 1954 Dr. Laughead and his wife Lillian went to listen to George Hunt Williamson mainly because he was the UFO rising star of the moment, both as one of the privileged eyewitnesses to the Desert Center contact and as the young and recent co-author of *The Saucers Speak*. Still, according to Jack Grenard's informative article, Williamson even gave a talk at Laughead's home in East Lansing, apparently in spring.

Dr. Laughead and his wife headed a flying saucer circle, a "Quest Group," which used to meet at the Christian Student Foundation, but subsequently, according again to Jack Grenard — who was a former member of this circle and a student at the Michigan State College where Dr. Laughead worked:

> "… Laughead moved his group into his home. Usually starting at 3 p.m. on Sunday, interested students would assemble in the Laughead living room to hear what Laughead called the latest lessons received from beings on other planets …"

During the spring of 1954 the Laugheads started entertaining UFO lectures in their East Lansing home. One of the speakers invited to the Laugheads' living room was none other than "Dr. George Hunt Williamson," the only speaker whose name was mentioned in the *Detroit Free Press* article.

Ultimately a long-lasting friendship ensued, with uncountable sessions of channeling, usually transcribed by Lillian Laughead. After putting himself in a meditative trance, George Hunt Williamson served as a channel for various extra or supra-terrestrial entities who expressed themselves through him, each with voices stunningly different from his own. Perhaps the most notable among them was the enigmatic "Brother Philip," affiliated to the no less enigmatic "Monastery of the Seven Rays," supposedly hidden in the heart of the Andes. Some rare tape recordings of these “channelings” have been preserved; listening to them is an impressive experience!

Thus let us keep in mind this word: “channeling,” because it is an essential aspect of Williamson’s *modus operandi.*

Williamson’s wife, Betty Jane, also seems to have taken an active part in these sessions. The bulk of the information received through these sessions gave birth to two of Williamson’s books, *Secret Places of the Lion* (1958) and *Secret of the Andes* (1961), the second being published under the pen name of Brother Philip.

Williamson often shared these sessions with a medium and mystic, Dorothy Martin, who would later take the name of Sister Thedra — Jesus Christ had supposedly appeared to her while she was dying and spontaneously cured her from cancer by the laying on of his hands…

Dorothy Martin was a Chicago suburban housewife who received messages through automatic writing from supposedly extraterrestrial sources she called the “Guardians.” She had gathered a small group of followers at her Oak Park home — on South Cuyler Avenue — among whom the Laugheads. She was later introduced to Williamson through Dr. Laughead.

Charles Laughead and his wife had become involved with Mrs. Martin since May 1954. Before long Dr. Laughead became one of her most ardent supporters. So ardent was he that he unwisely relayed one of her channelings to the press. It predicted the end of the world in a great flood starting on December 21, 1954 during which UFOs would take away a chosen few. Dr. Laughead was quoted as saying by the *Chicago Tribune* of December 17, 1954:

“ Some will be saved by being taken off the earth by space craft …”

Despite a violent quake announced to strike Northern California on that day, the Great Lakes area — and lake Michigan in particular — were not be hit by a tidal wave as prophesied as the initial phase of a greater cataclysm. The following day, Mrs. Martin and Charles Laughead started to be harassed and persecuted, becoming the laughingstock of all the state of Michigan and beyond. Dr. Laughead lost his job in the process.

In a 1979 letter addressed by Williamson to his biographer and friend John Griffin, a few lines caught my eye; I quote: “I gave you data on those now writing and predicting more ‘doomsday’ stuff, I believe we have to mention the fact I did NOT believe in it in 1954, and still don’t!! I want to go on record on that! … ”

This can only be an allusion to the failed “doomsday” prophecy by Dorothy Martin which had flared up the headlines of many newspapers during several days in December 1954.

Two years later, in 1956, the activities of the group gathered around Mrs. Martin and the Laugheads before and after the unfortunate prophecy were documented in the book, *When Prophecy Fails* — an insipid and soporific, social and psychological study, often incorrectly called a classic. Throughout the book, the three authors, among whom the social scientist Leon Festinger, develop a cold Marxist approach on whatever psychic or spiritual — and this begins right from chapter 1 where the Holy Apostles of the New Testament appear to be reduced to a bunch of fools manipulated, or worse manipulating the facts for their own benefit. Not surprisingly, the authors showed themselves as duplicitous, disingenuous, and devious in their investigation method. Festinger, his co-authors, and some others had indeed infiltrated the so-called "cult." Often almost one-third of the membership consisted of those deceitful "observers." More significantly, they themselves contributed to the events described thus contaminating the natural course of the events. These conditions make it difficult to determine what might have happened had the group been left on its own. On top of that, the authors did not have the courage to use the names of any of the protagonists they had spied on, for instance, Dorothy Martin and Dr. Charles Laughead were given the fake identities of Mrs. Marian Keech and Dr. Thomas Armstrong, and the locations of events were shifted to imaginary cities in Michigan. Were they afraid to be sued for copyright infringement due to the countless unauthorized quotations or for manipulation…

Let us note that the Williamsons had nothing to do with all of this, and therefore were not referred to in *When Prophecy Fails*. However, they strengthened their ties with the Laugheads — and consequently with Dorothy Martin to whom the latter had stayed loyal. Their collaboration gained momentum as from January 1955 — i.e. immediately after the failed prophecy — which at the very least denotes that the Williamsons were not all that perturbed by the turmoil around the Laugheads.

It is also important to recall that in 1974 Dr. Laughead and his wife were quoted in the very first pages of *Uri*, the bestseller by Dr. Andrija Puharich on Uri Geller. During a journey in Mexico in July 1956, the Laugheads met by chance, or synchronicity, Dr. Puharich in a hotel in Acambaro, and spoke to him of "a young man, a very fine voice channel or medium" who was in contact with extraterrestrial intelligences who communicated through him. Having returned home in August in Whipple, Arizona, the Laugheads sent Puharich two messages received by this "young man." Puharich was stunned by their similarity to those received by his own medium, an Indian mystic, Dr. Vinod, from a nonhuman intelligence introducing itself only as "M" — "M calling" — and belonging to a larger group of nine communicators, the "Nine". To the readers who would like to know more about Puharich, Doctor Vinod and the "Nine," I strongly advise *The Stargate Conspiracy* by Lynn Picknett and Clive Prince. The identity of the "young man," who was anxious to remain anonymous, was only recently known: it was George Hunt Williamson… This information was unknown to Picknett and Clive in the late 1990s when they set out to write their excellent book — for the simple reason that it was only revealed in 2013 in the first edition of this book. Nonetheless, in *The Stargate Conspiracy* Williamson is mentioned — merely with respect to his connection with the Laugheads and Martin, but in a rather sympathetic way since he is referred to as a "seminal mystic and contactee."

A final point also worthy to mention is that Lillian Laughead contributed to the interpretation of the "Venusian" footprints left on the soil of Desert Center. Her suggestions were included in Williamson's *Other Tongues – Other Flesh*.

Williamson in Peru

“George Hunt (Ric) Williamson, radio man, author and flying-saucer seer, is one of a Prescott group on its way to Peru to join an anthropological survey. The others are Mrs. Williamson and their two children [an error, they had only one child.— *Author*], Dr. and Mrs. Laughead, of Whipple, and their two children, and Dorothy Martin. They left here Sunday by plane. In Lima, they will join other members of the expedition. Then, headed by a Columbia University professor, Williamson said, they will ‘search for ancient lost cities and records in the vast unexplored area east of the Andean range.’ Ric, who resigned from KYCA to make the trip, is the son of George L. Williamson, county probation and juvenile officer.”

This short article captioned “Local Group Off for Peru,” published in the local newspaper *Prescott Evening Courier* on Wednesday, December 5, 1956, encapsulates what was to become one of the most enigmatic episodes of George Hunt Williamson’s life, and marks the second big turning point in his life after the abrupt ending, in the middle of his doctorate of anthropology, of a promising academic and professional career. This was a direct consequence of his experience of November 20, 1952, with Adamski. So Williamson and his wife, as well as the Laugheads and Dorothy Martin, 56 years old at that time, sold their properties, left their employment, and went to settle down in Peru! With three or four children mind you! The Williamsons took their little Mark and the Laugheads “their two children.” Actually, the Laugheads had three children: Charlyn, 20 years old in 1956, Charles, 19, and Marilyn, 10. So, assuming it was not a typo, the “two children” referred to in the clipping could be the two oldest. On the other hand, an alternative source, *The Vision Quest* — previously quoted — speaks of "the Laughead family," which would rather imply that they went to Peru with their three children. This minor point remains to be cleared up.

A significant reference is made in the article to his father, George Leonard Williamson, a well-respected personality in Prescott and even in all of Arizona. The Williamson family possessed one of Prescott's most beautiful properties, Granite Dells Lodge (the former home and studio of artist Eugene H. Bischoff), one of the landmarks of the city. The family of his wife, Betty, had a reputation and a background no less excellent. We thus imagine the shock for these two families. The departure of George and Betty for Peru was not something easy to accept.

His real reason for going to Peru is not mentioned in this newspaper article. In 1956, among the numerous messages that they supposedly received through channeling from various "ascended masters," one emanating from the Lord Aramu-Muru (God Meru, a great Lemurian sage) on April 18 was to play the role of catalyst:

> "Those we have commissioned shall move to the south of their present position; and we have authorized that a priory of the Brotherhood of the Seven Rays be situated in a remote area of another country to the south."

No need to be a psychic to see that this "guide" was not an adept of precision. This did not, however, discourage our apprentice initiates. Living in Arizona at the time, the group first considered that it was a reference to Mexico because of the strange meeting of Dr. Laughead with Dr. Puharich in July in Acambaro. But after deep meditation and practical considerations — obtaining the resident status appearing to them lengthy if not impossible in Mexico since they no longer had any work or income — they opted for Peru. Eventually their choice was to receive the approval of one of the invisible masters. Let us point out that in *Secret of the Andes*, the last book by Williamson (published under the pen name of Brother Philip), our "contactees" would be portrayed as being "members of the Brotherhood of the Seven Rays."

So, the five members of this brotherhood, not counting their offspring, took off from Prescott on December 2, briefly stopping over in California before taking off again for Mexico. There they spent one week visiting tourist landmarks (the Pyramid of the Sun and Moon in Teotihuacan and other sites in the vicinity of Mexico City), before the big leap into the unknown down to Lima, Peru, where two weeks would be spent solving the problems of visas, then finally isolating themselves for about seven weeks in an area called Moyobamba, much more to the North and in the midst of lush greenery.

The roads part

The understanding between the members of the group lasted only a short time because it seems that the group broke up.

The Mentors, as they are called in *Secret of the Andes*, guided well, but some of those who had joined found themselves incompatible with the Call and the Mission, and returned to the United States. Others went on to discover the hidden valley and began the work that had been decreed by the Great White Brotherhood in 1956.

As a matter of fact, the Laugheads did return, but the reference to the "incompatible" ones probably has more to do with the Stanford brothers, Ray and Rex, atypical ufologists (still in their teens), who tried to impose themselves into the adventure. In a 1978 letter, Williamson drew an unflattering portrait of the twins, saying they were "undesirable," "highly opportunistic," always "snooping around" and having "some dirt to 'dish out' about almost everyone." Staying on were Dorothy Martin and the Williamsons with their son Mark.

They left Moyobamba following a new channeled command and went down to the east of Lima, discovering at the heart of the Valley of Pariahuanca in the Junín department a "hidden valley" that they named "Hacienda of San Miguel of Huascapampa." There, they established an "Intermediate Sanctuary": "The Abbey," also called the "Outer Retreat of the Monastery of the Seven Rays." George Hunt Williamson had the postal address of "Casilla No 381, Huancayo, Junín," at least that is the one handwritten by him on the flyleaf of his "black notebook" — a precious notebook which will be discussed shortly.

Today this kind of undertaking would be viewed at best as a religious community, even as a "UFO cult," and, at worst, merely as a cult. Out of kindness we shall say that we are dealing here with a small group united by "New Age" beliefs, in search of illumination or at least spiritual enlightenment. But a certain degree of proselyting cannot be denied because *Secret of the Andes* clearly lists on several pages the "rules and regulations" of this monastic type of community. This proselytism included seeking for new followers. Among the early followers John McCoy stands out; McCoy became a staunch partner of Williamson and soon co-author of the controversial and very sought-after book, *UFOs Confidential*.

George Hunt Williamson had always been attracted to religious life, and a good seed makes a good crop; much later, in 1971, he would become a priest, then afterwards a bishop within the Orthodox Church, even setting up his own congregation: The Holy Apostolic Catholic Church.

The Peruvian Grail

Parallel to this undeniable mystical quest, George Hunt Williamson pursued his archaeological research — both being inextricably connected — resulting in a kind of quest for the Peruvian Grail: nothing less than the wish to discover one of the Lost Cities of the ancient Amazonian Empire of Paititi, which he believed had co-existed with the continent of Atlantis in the East and the continent of Mu in the West.

Nothing motivated him as much as to follow the footsteps of his childhood hero, the famous explorer Colonel Percy Harrison Fawcett, who disappeared in 1925 while searching for those same cities. After all, anthropology was his field of expertise; in 1945, Williamson worked as a Museum Assistant with Dr. Hannah Marie Wormington, at the Museum of Natural History in Denver, Colorado. In 1946, he worked as an assistant in the Department of Anthropology at the Field Museum of Natural History in Chicago, IL, under Dr. Paul Sidney Martin; in 1947, he attended the Eastern New Mexico University, and then spent the last three years at the University of Arizona, Tucson, AZ, because "its Department of Anthropology was 'tops'"; while in the service he was an instructor in Anthropology for the U.S. Armed Forces Institute. And 1952 was the year of his "interrupted" doctorate…

During these years he conducted excavations on archaeological sites and was also involved in several other activities related to field work in social anthropology. This aspect will be discussed in chapter 8 "The Early Life of G. H. Williamson." It is no exaggeration to say that Williamson, before the Adamski episode, while in Arizona, had already acquired a growing fame as an anthropologist, particularly in the field of the American Indians. It was not rare for his expertise to be called upon; his name, even his photograph, appeared from time to time in the press. In any case, we are very far from the image of a dilettante or a phony student spread with so much constancy by the "debunkers."

As we have seen in the opening "sequence" of this chapter, he was convinced that he was on the right track on July 10, 1957 when he reached the "Lost Rock of the Writings." This "Rock," also called the Lost Doorway, or Portal, was, according to legends, the first step towards Paititi.

It just so happens that I now own the "black notebook" which he had with him during this expedition and in which he noted from day to day his reflections and discoveries. He would later use these notes for *Road in the Sky* and *Secret of the Andes*.

Spurred this time by channelings emanating from a "mentor," supposed to belong to a mysterious "Order of the Red Hand," it was a small but seasoned group which Williamson took with him: a friend, Peruvian guide and "Veteran of the jungle," Miguel Acosta, and three young Machiguenga Indians: Patiachi, 20 years old, Luis, 17, Mendoza, 8…

Following the instructions received from this "Guardian of the Arcane Knowledge," each wore, prominently displayed on a garment, a red hand, as well as a circle-cross, supposed to protect them from certain dangers… In *Secret of the Andes*, the group was apparently designated under the name of "Expeditionary Group of the Abbey."

The "Rock of the Writings" was the first genuine discovery made by George Hunt Williamson in Peru. Strictly speaking it was rather a rediscovery because it had already been "reported" once or twice since 1921, then quickly forgotten. George Hunt Williamson thus can be seen as the real re-discoverer of this "Rock." It was an event of a major importance given that it was believed almost indisputably that unlike the Egyptians or Mayas, the ancient civilizations of Peru, Inca and pre-Incas — and of South America generally — had no written language of any kind.

While examining, drawing, and photographing the "Rock of the Writings," George Hunt Williamson probably could recall those occasions when he had dared suggest to his professors at the end of the 40s and beginning of the 50s that he thought that the Incas possessed writing. This idea was considered by some of them a "joke." It was probably, therefore, not without a certain sense of pride that he would have remembered those episodes.

He was completely conscious of having located the only vestige of ancient writing ever discovered in South America. Nevertheless, according to him, it was not very probable that it was Incan, its origin being more likely connected with the inhabitants of the ancient

Amazonian Empire of Paititi. Perhaps some of those signs were secret indications relative to the locations of antediluvian cities recorded in the rock by priest-scientists who were the descendants of the Atlanteans.

The Incas had knowledge of the legendary existence of the Empire of Paititi, the Land of the Jaguar King, in the far east of the Andes. Their emperors had unsuccessfully tried to locate the vestiges of this ancient civilization. Its existence was later reported to the Spanish conquistadors, who in turn exhausted themselves trying to find this land of the "white Indians," spurred by legends that spoke of vast amounts of gold and precious stones; in the end the Green Hell won over their greediness. This episode was depicted in Werner Herzog's cult classic movie, *Aguirre: The Wrath of God*, with the larger-than-life Klaus Kinski in the leading role.

Among the multitude of engraved figures on the "Rock" there was one of a young man, probably a warrior, with what seemed to be feathers decorating his helmet, his right hand pointing to the west as if he was commanding the viewer to follow this direction... Williamson deduced from it that this warrior might indicate the way to the lost capital of Paititi… This figure was surrounded by three examples of "scroll writing" similar to the writings believed to have been used in Atlantis and Mu.

The road in the sky

Known as the "Petroglyphs of Pusharo" nowadays, the place which Williamson calls the "Lost Rock of the Writings" or the "Rock of the

Writings" has become a very trendy destination in recent years. The petroglyphs remain a mystery, even if the most recent specialists agree that they might have a connection to the lost capital of Paititi — something pointed out by Williamson as early as 1957 in his "black notebook," then in 1958 in an article for the *Flying Saucer Review*, and eventually in 1959 in his book, *Road in the Sky*.

This "road in the sky" is the one traveled by the ancient gods, the "ancient astronauts" who had been communicating with the Earth. Williamson did not exclude a possible link between Paititi — the South American Atlantis — and UFOs. In the "black notebook" some references to "saucers" sighted in various places of Peru can be found; for instance:

> "… Padre Miguel says a man here at the mission in 1954 saw some 'saucers' which were red and yellow in North Peru. The man was a Sanitary Engineer from Spain, Juan Matutes. He did much work in Europe and Chile, etc. (Saucers had a green tail). Also a man saw "saucers" in Maldonado in 1948-49."

Several legends were also collected from Machiguenga Indians. One of these legends tells a story of their ancestors being in contact with the "people of the sky." These "celestial inhabitants" came to earth on a "road in the sky." This privileged communication with the gods is believed to have come to an end about 12,000 years ago at the time of a "catastrophe," of a "great flood" which supposedly brought the destruction of the ancient Amazonian Empire. According to the

Machiguengas, this road in the sky was "shining" and "in the form of a spiral."

In an interview given to the *Miami Daily News* of October 23, 1957 — Miami, being the city where he was to give two lectures on that same day — Williamson drove home the point:

> "… I believe these lost cities have a definite tie-in with flying saucers. As an anthropologist I have become fully convinced that the earth was visited by outer space objects in civilizations past."

It was on this occasion that he got acquainted with J. Manson Valentine, the famous discoverer of the "Bimini Wall," with whom he explored the Mayan temples of the Yucatan from 1961 onwards.

The solar tongue

Something particularly intrigued Williamson while he was taking down the most significant petroglyphs of Pusharo in his notebook: their resemblance to messages composed of signs or symbols that had been received through automatic writing or channeling by himself and his research group in northern Arizona way back in 1952. This had begun weeks before meeting George Adamski and the symbols were later published in their entirety in *Other Tongues – Other Flesh*. This language, consisting of ideograms, was supposedly called Solex-Mal if we are to believe the extraterrestrial entities who communicated it. In fact, according to Williamson, the Atlanteans used a variant of this

Solex-Mal hundreds of thousands of years ago; it was the original language spoken on Earth and supposedly still used by the inhabitants of other worlds. In it, Solex meant *sun* and Mal originally meant *tongue*. Yet, this word Mal came gradually to mean, like in French, bad, evil — the tongue, as we know, very often being able to be full of a deadly poison.

Therefore, the people who engraved these signs on this huge wall are believed to be related to Atlantis and, furthermore, these engraved signs supposedly have a link with extraterrestrials! It is amusing to note that one of the signs found at Pusharo also appears on the famous Japanese *Dogu* figurines. Williamson happened to be the first Westerner to be interested in the strange astronaut-looking statuettes, so much so that he came to Japan in August 1961.

The unknown, a full-time ally

"My own channeling had directed me / us [sic] *to many sites in South America and elsewhere."* This unadorned sentence is extracted from a letter belonging to a thick bundle of correspondence of Williamson's now in my ownership, all written in the late 1970s, at a time when he was looking back at his life for a biography, a project that finally fell through. On several occasions in these letters he does confirm having been guided as early as 1952 both in his literary (*Secret Places of the Lion* for example) and archaeological undertakings (Pusharo, Glastonbury, etc.), by information emanating from extraterrestrials or from ascended masters.

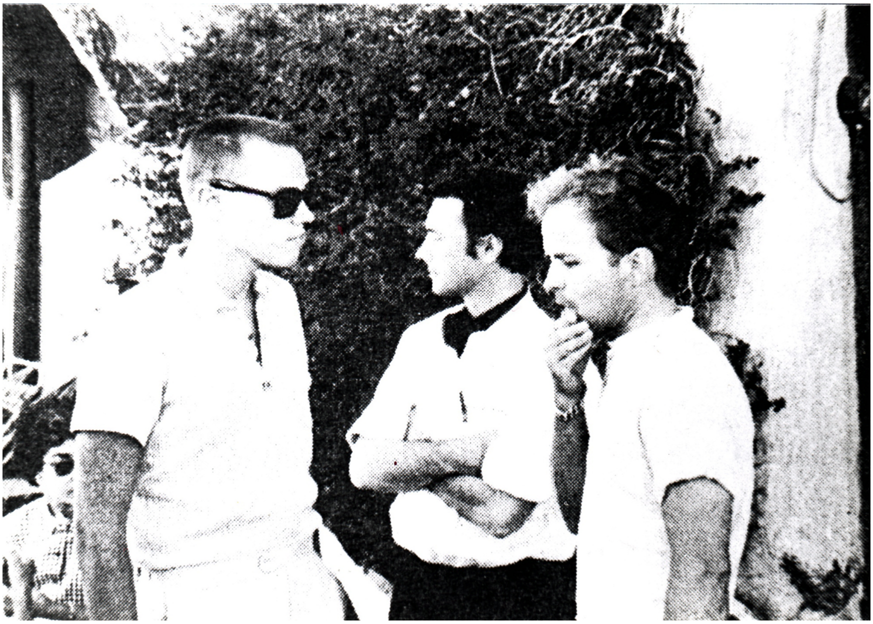
He believed this until his last breath in January 1986. In some of his letters we also find the desire, emerging from time to time, to be at last fully recognized for his work. He himself felt a little forgotten compared to his pale imitators, less knowledgeable and less original authors, who, unlike him, had not had direct experiences with the unknown, who had not had "close encounters" as he liked to say — it was the time of the Spielberg movie. For his part, George Hunt Williamson had made the unknown a full-time ally!

"I didn't come up with the ancient astronaut or space gods theory… it was given to me!" he wrote in a letter. "I witnessed first hand [as from August 1952.— *Author*] radio communications with intelligence not of this earth [which resulted in his first book, *The Saucers Speak* (1954).— *Author*] and the proof was there, but you would have to be there to really KNOW it! Likewise, I witnessed first-hand the contact on the desert in 1952 experienced by George Adamski… again, you would have had to be there to KNOW it!"

You have to *live* one experience with the unknown in order to *understand*, to *know*, unlike the great majority of authors, such as Erich von Däniken, who can assess only from the outside *because* they do not have first-hand experiences. As for George Hunt Williamson, he had a ringside seat. He *knew* that UFOs were real. He *knew* they were ships coming from other worlds which visit the Earth nowadays as they did in the past. He had experienced it directly and physically and, moreover, it had been confirmed to him through communications he had with entities claiming to be associated with these ships of light.

George Hunt Williamson was a “contactee” in his own right. All that he undertook from 1952 ensued from communications with extraterrestrials or entities from higher realms, as with this departure to Peru which was dictated to him by one of these supra-terrestrial sources. All the sites that he would later visit and about which he would speak would be connected to these messages: Tiahuanaco, Nazca, Marcahuasi, Machu Picchu, the Mayan temples of the Yucatan, the sanctuary of Ise in Japan, to quote only a few, and for him, all were related in some way to the ancient astronauts, to the ancient gods and thus to the UFOs!

His time in Peru was fruitful for George Hunt Williamson as an author because three of his books were written there. Unfortunately, the death of his wife, Betty Jane, on August 11, 1958, in Lima, was a terrible blow. Only his unyielding energy saved him from giving up. In 1960 he changed his name, taking back the name of his ancestors and becoming Michel d’Obrenovic. From then on, his life and career were going to take a new turn, no less enigmatic…



George Hunt Williamson (right) with Max B. Miller (left) editor of the UFO magazine *'SAUCERS,'* and author of the UFO classic, *Flying Saucers – Fact or Fiction*. Photo most probably taken during a George van Tassel's Giant Rock UFO Convention in the mid-1950s.

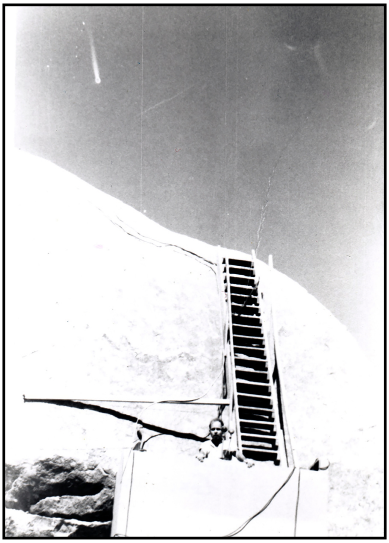
Courtesy of Dr. Michael D. Swords

George Hunt “Ric” Williamson (right) with Richard T. Miller (“Dick” Miller), a young Michigan contactee and electronics technician, here at Giant Rock in 1955. They are demonstrating the latest technology attempting communication with UFOs… a Modulated Light-Beam Receiver, Infra-Red or Ultra-Violet equipment supposedly able to catch signals from UFOs. In mid-1955, “Ric” and “Dick” travelled a lot together from Michigan to California, especially doing research in Colorado, New Mexico and Arizona to locate one of the Atlantean or Lemurian “Time Vaults” and their “Time Capsules,” which would be spoken of in the first pages of *Secret Places of the Lion* a couple of years later. And they found one… Their occasional association lasted until early 1956. The discovery of the “Time Vault” is detailed in Miller’s captivating talk, “Story of an Atlantean Time Capsule in Arizona Part 1 & 2,” audio available on the website: Richard Miller’s UFO-Contacts.

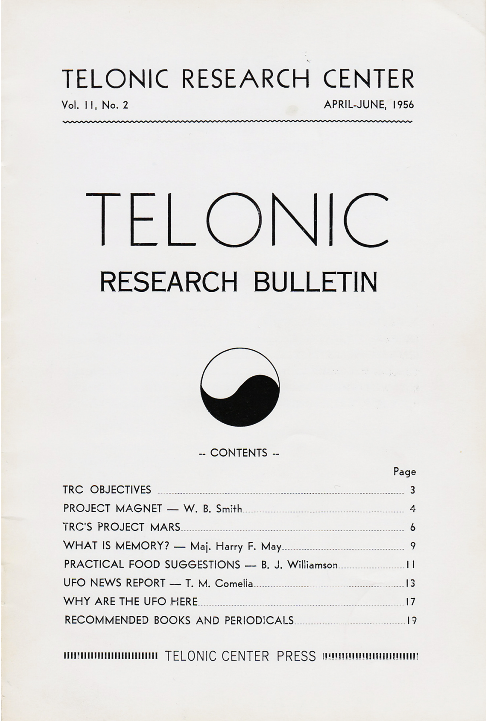
http://innersites.com/issa/#miller

http://rune.galactic.to/rich_miller_ufocontacts.htm

Courtesy of Dr. Michael D. Swords



George Hunt Williamson lecturing at Giant Rock in 1954.
Courtesy of
Dr. Michael D. Swords



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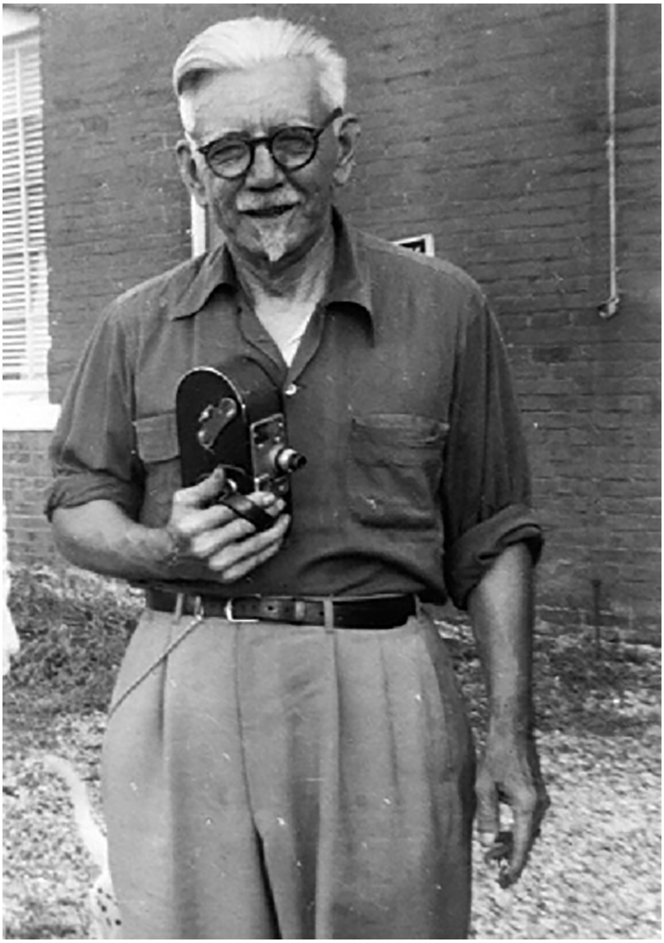
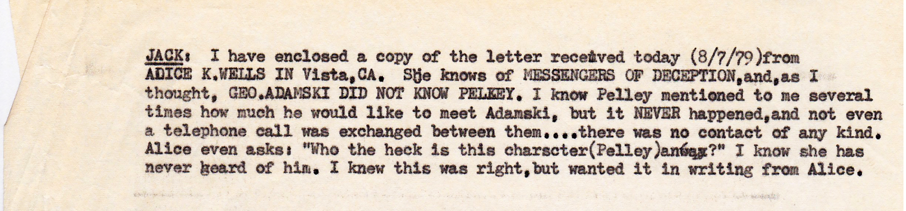
One of the five issues of the *Telonic Research Bulletin*.
Michel Zirger Archive



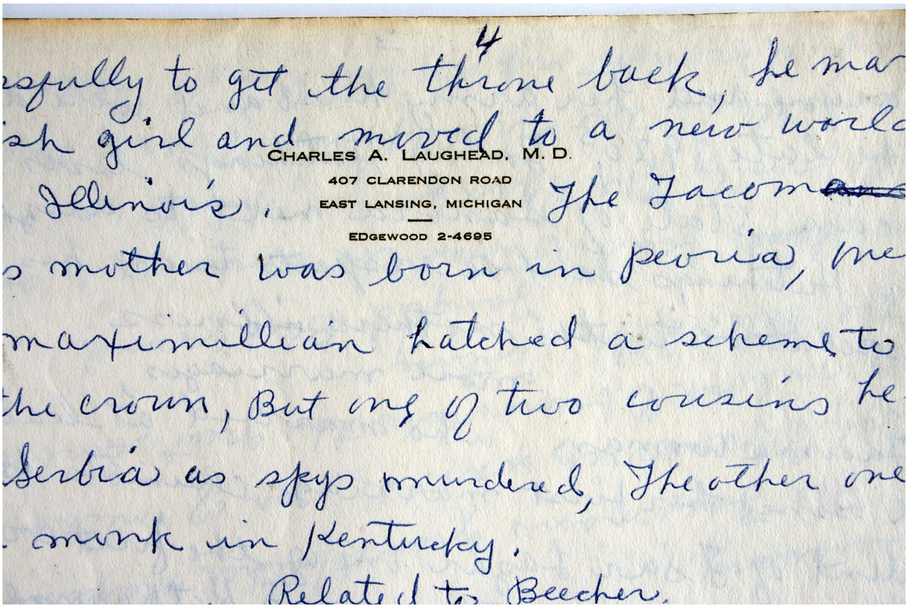
William Dudley Pelley in front of *Soulcraft* headquarters in Noblesville, Indiana, in the early 1950s.

(From the private collection of Vance Pollock with his kind permission)



JACK: I have enclosed a copy of the letter received today (8/7/79)from ADICE K.WELLS IN Vista,CA. She knows of MESSENGERS OF DECEPTION,and,as I thought, GEO.ADAMSKI DID NOT KNOW PELLEY. I know Pelley mentioned to me several times how much he would like to meet Adamski, but it NEVER happened,and not even a telephone call was exchanged between them....there was no contact of any kind. Alice even asks: "Who the heck is this charscter(Pelley)anyway?" I know she has never heard of him. I knew this was right,but wanted it in writing from Alice.

An extract from a G. H. Williamson's letter about Jacques Vallee's book *Messengers of Deception*…



CHARLES A. LAUGHEAD, M. D.
407 CLARENDON ROAD
EAST LANSING, MICHIGAN
EDGEWOOD 2-4695

4

sfully to get the throne back, he ma
sh girl and moved to a new worl
Illinois. The Jacom~~a~~
s mother was born in peoria, me
maximillian hatched a scheme to
the crown, But one of two cousins he
Serbia as spys murdered, The other one
monk in Kentucky.
Related to Beecher.

Personal stationery of Dr. Laughead found inside the Bible of G.H. Williamson.

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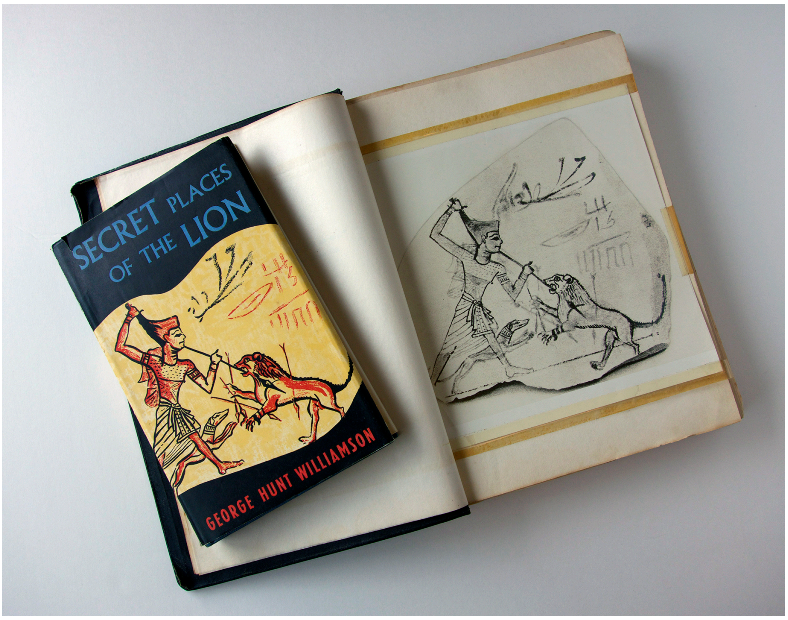
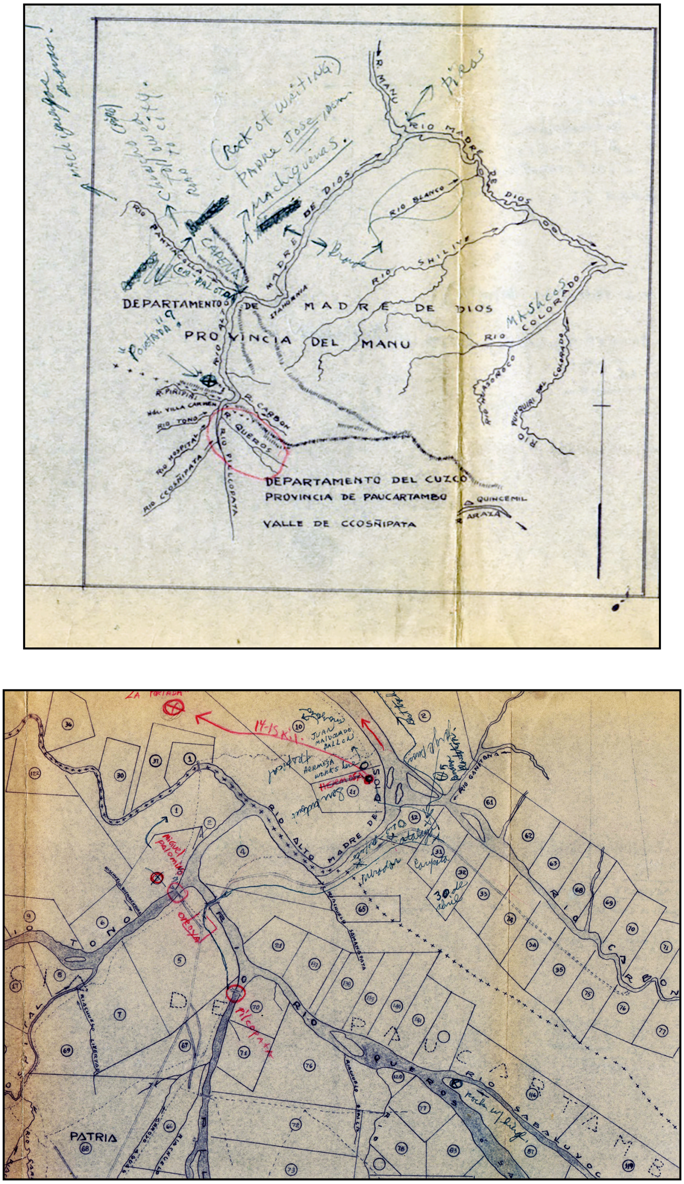

SECRET PLACES OF THE LION
GEORGE HUNT WILLIAMSON

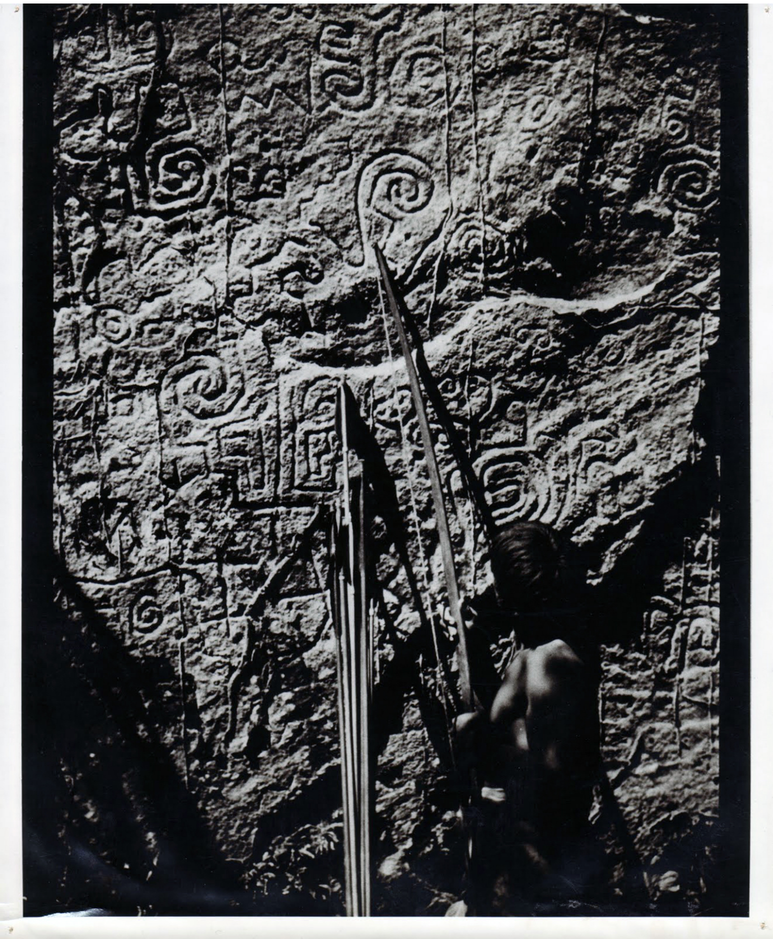
The 1958 hardcover original edition of *Secret Places of the Lion*, with its manuscript (ribbon copy) owned by M. Zirger. An "alternative Bible", largely based on "channeling" communications, visions and remote viewing... Williamson completed this like-no-other book just before his departure for Peru.

© Michel Zirger / Agence Martienne

George Hunt Williamson in early June 1957 at the Marcahuasi Plateau, Peru. Enlargement made from the vintage print in Williamson's original manuscript (ribbon copy) of *Road in the Sky* owned by Michel Zirger. © Michel Zirger / Agence Martienne

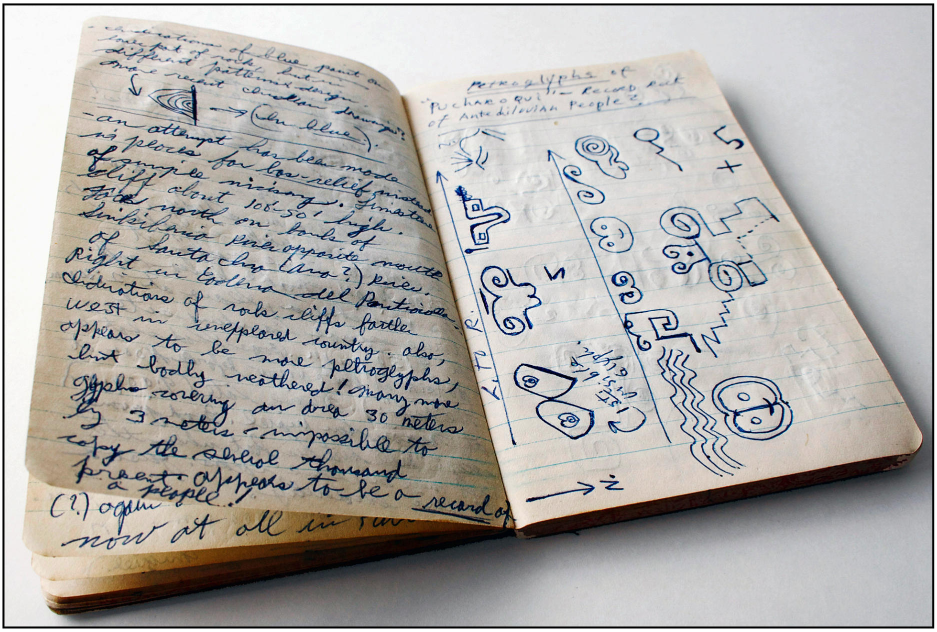

Rock of Writing
Padre Jose
Machiguenas
Piros
Mashcos
R. MANU
RIO MADRE DE DIOS
RIO BLANCO
RIO SHILIVE
RIO COLORADO
RIO PANTIACOLLA
MADRE DE DIOS
DEPARTAMENTO DE MADRE DE DIOS
PROVINCIA DEL MANU
RIO PIÑIPIÑI
R. CARBON
R. QUEROS
RIO TONO
RIO HOSPITAL
RIO CCOSÑIPATA
RIO PILLCOPATA
RIO NAZAROCO
RIO PUNQUIRI DEL COLORADO
DEPARTAMENTO DEL CUZCO
PROVINCIA DE PAUCARTAMBO
VALLE DE CCOSÑIPATA
QUINCEMIL
ARAZA
LA PORTADA
14-15 km.
JUAN MALDONADO MALLCA
RIO ALTO MADRE DE DIOS
RIO CARBON
Miguel Palomino
PILLCOPATA
RIO PAUCARTAMBO
RIO QUEROS
rock w/ writing
TONO
PATRIA

Two maps that G. H. Williamson used in Peru to locate the Rock of the Writings. Courtesy of Dr. Michael D. Swords



The “Rock” — with “Patiachi,” one of the three young Machiguenga Indians who guided Williamson there. (Photograph by G. H. Williamson)
Courtesy of Dr. Michael D. Swords

Williamson’s “black notebook.”
© Michel Zirger / Agence Martienne



- indications of blue paint on lower part of rock, but in different patterns & design - more recent Christian drawings?

→ (in blue).

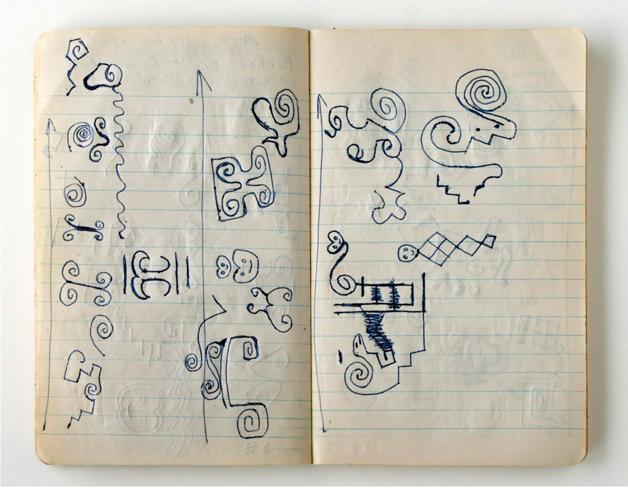
- an attempt has been made in places for bas-relief instead of simple incising. Limestone cliff about 10'-50' high. Faces north on banks of Sinkibaria river opposite mouth of Santa Clara (Ana?) river. Right in Cordillera del Pantiacolla. Indications of rock cliffs farther west in unexplored country. also, appears to be more petroglyphs, but badly weathered! Many more glyphs covering an area 30 meters by 3 meters - impossible to copy the several thousand present. Appears to be a record of a people!

(?.) again

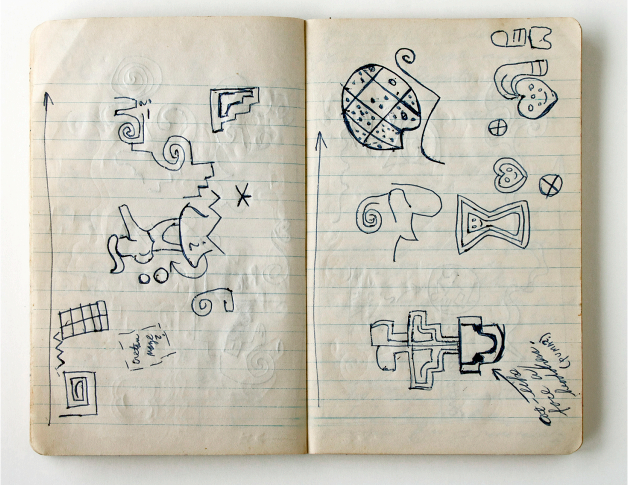
now at all in

Petroglyphs of "Puchamoqui" – Record Rock of Antediluvian People?
K. to R.
5
+
S
Christ glyph?
N.

The “black notebook” with notes and drawings by Williamson on his discovery of the “Lost Rock of the Writings.”
© Michel Zirger / Agence Martienne

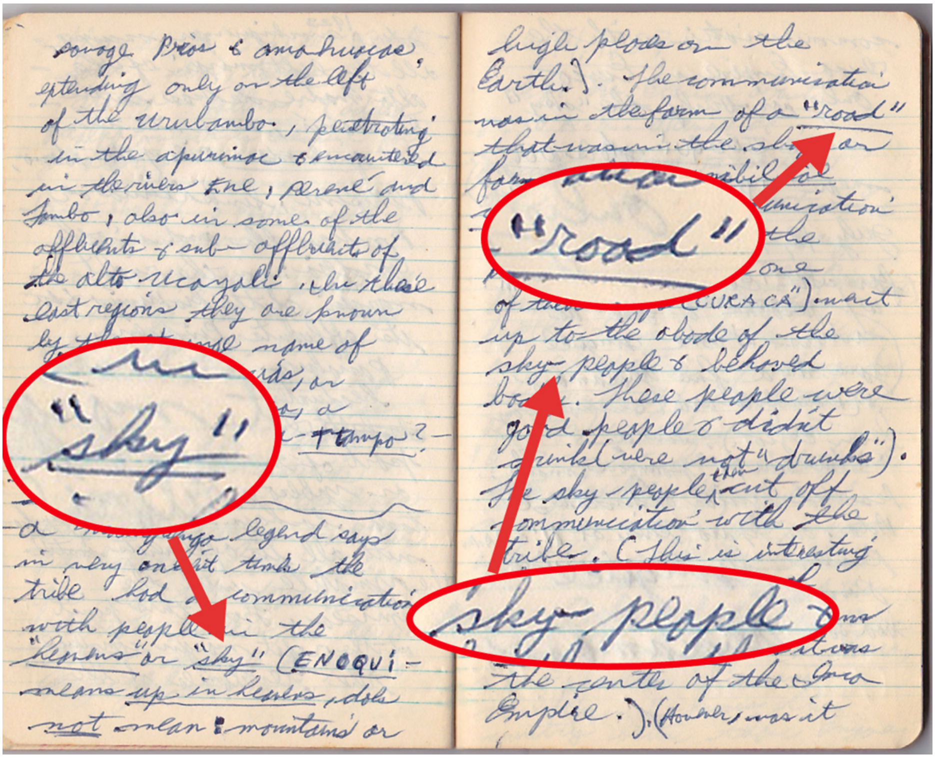


Some other drawings of the “Rock of the Writings” in the “black notebook.”



Drawing of the “warrior” (left) of the “Rock of the Writings” in the “black notebook.”

© Michel Zirger / Agence Martienne


savage Piros & amahuacas,
extending only on the left
of the Urubamba, penetrating
in the Apurimac & encountered
in the rivers Ene, Perené and
Tambo, also in some of the
affluents & sub-affluents of
the Alto Ucayali. In these
last regions they are known
by the strange name of
[illegible]ás, or
[illegible]as, a
[illegible]-Tampo?

"sky"

a Machiguenga legend says
in very ancient times the
tribe had a communication
with people in the
"heavens" or "sky" (ENOQUI -
means up in heavens, does
not mean mountains or

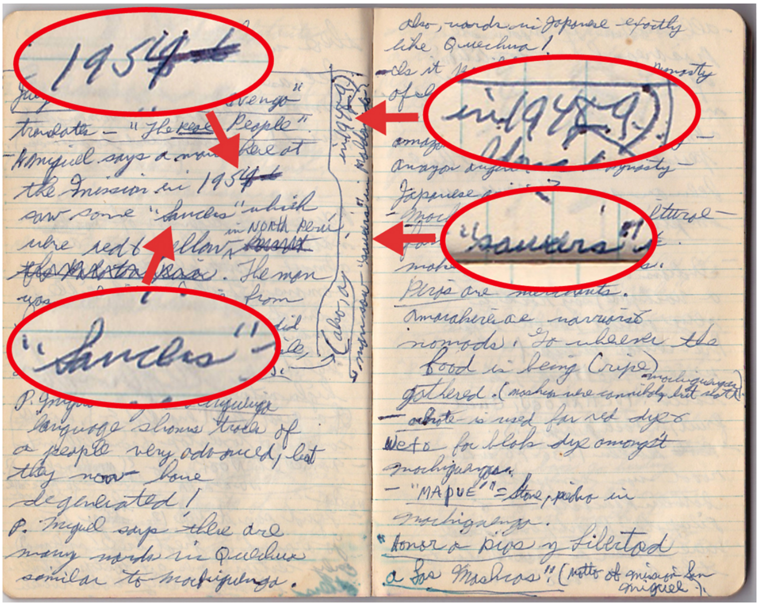
high places on the
Earth). The communication
was in the form of a "road"
that was in the sky or
form a [illegible] visible
[illegible] communication
[illegible] the
[illegible] one
of their [illegible] ("CURACA") went
up to the abode of the
sky people & behaved
badly. These people were
good people & didn't
drink (were not "drunks").
The sky people then cut off
communication with the
tribe. (This is interesting
[illegible]
sky people [illegible]
[illegible]
the center of the Inca
Empire.). (However, was it

"road"

(Above and next page) Six other pages of the "black notebook," with some keywords highlighted by this author. Here: "sky," "road," and "sky people."

(Top page 143) Keywords highlighted: "1954," "saucers," and "in 1948-9."

(Lower image) Keywords highlighted: "symbol–vesica piscis," and "saucers."


1954
in 1948(9)
"saucers"
"saucers"

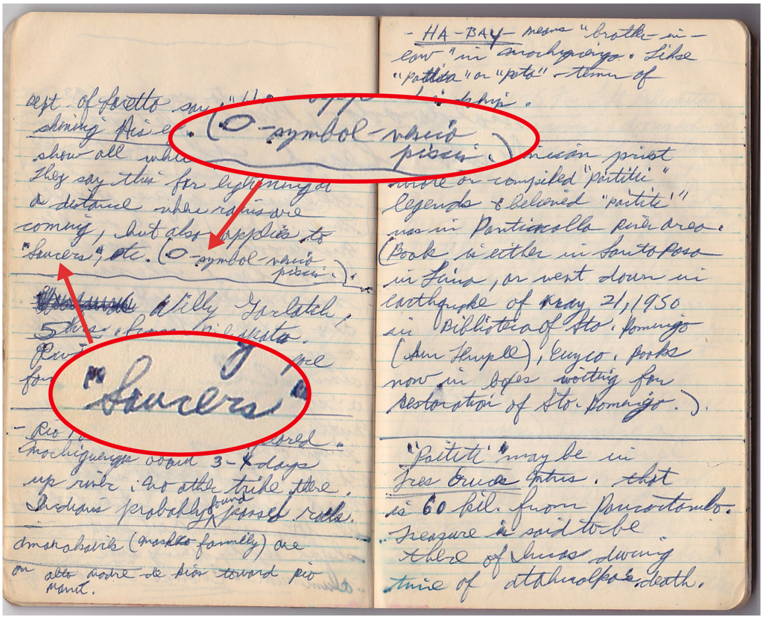
1954

[illegible] "[illegible] Avengo"
translates — "The real People".
— P. Miguel says a man here at
the Mission in 1954
saw some "saucers" which
were red & yellow, in NORTH Peru ~~[illegible]~~
~~[illegible]~~. The man
was [illegible] from
[illegible] did
[illegible]

in 1948(9)
— myself saw — "saucers" in [illegible]
(also, a [illegible]

P. Gregorio [illegible] language
language shows traces of
a people very advanced, but
they now have
degenerated!
P. Miguel says there are
many words in Quechua
similar to Machiguenga.

Also, words in Japanese exactly
like Quechua!
— Is it [illegible] dynasty
of [illegible]
amazon [illegible] —
Amazon [illegible] dynasty —
Japanese [illegible]?
— Mach[illegible] [illegible] litoral —
[illegible]
make [illegible].
Piros are merchants.
Amarakaeri are warriors
nomads. Go wherever the
food is being (ripe)
gathered. (machiguengas were cannibals but stop[illegible])
— achiote is used for red dye &
weto for black dye amongst
machiguengas.
— "MAPUE" = Stone, piedra in
machiguenga.
"Honor a Dios y Libertad
a los Machcos"! (motto of mission San
Miguel.)

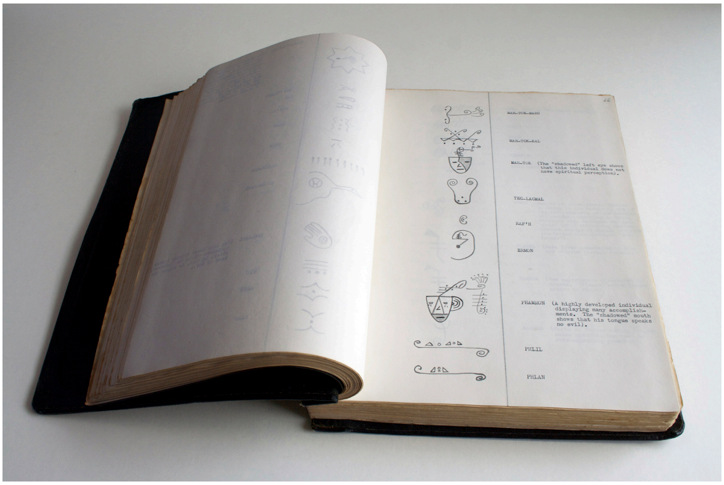

(O-symbol-vacio
pisces.)
"saucers"

dept. of [illegible] say "[illegible]
shining [illegible]. (O-symbol-vacio
pisces).
show all white [illegible]
They say this for lightning at
a distance where rains are
coming, but also applies to
"saucers", etc. (O-symbol-vacio
pisces).
~~[illegible]~~ Willy Gerlatch,
5 hrs. from [illegible]kata.
[illegible]
for [illegible]
— Rio [illegible] [illegible]ored.
machiguengas about 3-4 days
up river; no other tribe there.
Indians probably found passed rocks.
Amarakaeri (mashco family) are
on alto madre de dios toward rio
Manu.

— HA-BAY — means "brother-in-
law" in machiguenga. Like
"pathita" or "pata" — term of
[illegible]ship.
[illegible] mission priest
wrote or compiled "paititi"
legends & believed "paititi"
was in Pantiacolla river area.
(Book is either in Santo Rosa
in Lima, or went down in
earthquake of May 21, 1950
in Biblioteca of Sto. Domingo
(Sun Temple), Cuzco. Books
now in boxes waiting for
restoration of Sto. Domingo.).

"Paititi" may be in
Tres Cruces [illegible]. that
is 60 kil. from Paucartambo.
Treasure is said to be
there of Incas during
time of Atahualpa's death.

143



66

MAR-TOK-MARU

MAR-TOK-KAL

MAR-TOK (The "shadowed" left eye shows that this individual does not have spiritual perception).

TEC-LACMAL

RAP'H

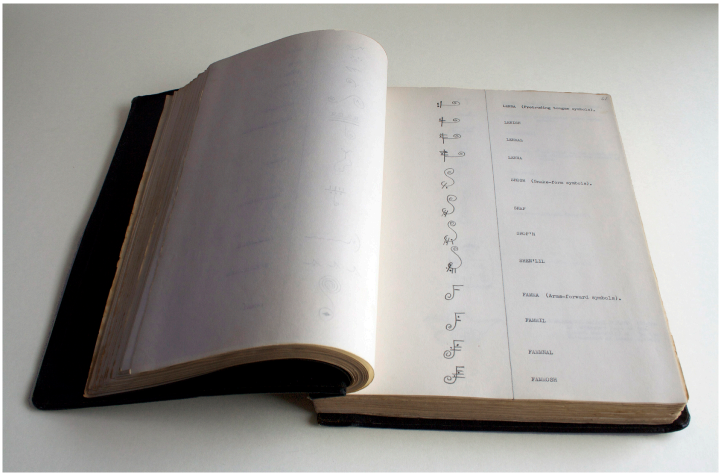
ERMON

PHAMMON (A highly developed individual displaying many accomplishments. The "shadowed" mouth shows that his tongue speaks no evil).

PHLIL

PHLAN

Examples of Solex-Mal. Original manuscript of Williamson's book, *Other Tongues – Other Flesh*.



61

LENNA (Protruding tongue symbols).

LENISH

LENMAL

LENVA

SHOSH (Snake-form symbols).

SHAP

SHOP'H

SHEN'LIL

FAMMA (Arms-forward symbols).

FAMMIL

FAMMNAL

FAMMOSH

Other examples of scroll writing of the Solex-Mal. Original manuscript of *Other Tongues–Other Flesh*.
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4

The "Hidden Years" of Williamson

All the groundbreaking information in this chapter, originally published in 2013 in Italian, then in 2016 in the first English version — and now revised and expanded — has been unscrupulously "borrowed" over the last few years… One fellow in particular never mentioned my name nor my book at ANY moment, pretending that he had found out all by himself as if by magic, whereas most of the information on which his claims were based was to be found ONLY in my book and in my YouTube video — and NOWHERE else — many years before he ever thought of speaking about G. H. Williamson and capitalizing on him. As Williamson himself once put it in a letter (see Appendix B) I could say that *there certainly is nothing wrong* with someone using the research of others for their own work and writings… *What is wrong*, however, is the simple fact of never giving any credit when it is due!

****

I shall now attempt to give a glimpse of George Hunt Williamson's life after Peru. I use the verb "attempt" because it is as if a heavy iron curtain had fallen over his life after 1961, hiding him from view.

The only potential source of information in this respect was — and still is in a way — to be found on the Internet:

— “… in 1965, during an expedition in Peru, Williamson disappears.”

— “Nobody has ever known what Williamson did in the last ten years of his life. We know simply that he spent a lot of time in Arizona.”

— “Little is known about his life between 1961 and his reported death in 1986 …”

These three examples are characteristic of what can still be found on the Web. Without being untrue, they denote the information vacuum prevailing after 1961 concerning the life of one of the key personalities of the genesis of the UFO phenomenon.

The only notable error is associating Peru with the year 1965: the last time he set foot there, was in 1959. Except for this detail, it is indeed possible to say that after 1961 (not 1965) George Hunt Williamson undeniably disappeared… but let us be clear: this disappearance is not to be taken at face value, his name only bore the brunt of it… in reality, George Hunt Williamson had in that period taken steps to change his legal identity in the registry office. In 1960 it was done: from then on he was legally known as Michel d’Obrenovic, hence the rapid disappearance of the name George Hunt Williamson in the media. This new identity applied also to his son and his then wife. This can be verified in the records of the ocean liner Queen Mary, because during a voyage from London to New York in 1960 his son, as well as his second wife Micheline, were indeed registered under the surname of "d'Obrenovic." And one can take note that not doing things halfway, the first name of his son was even Gallicized with a "c" thus becoming "Marc," instead of "Mark." So this name change was not a fantasy, a sleight-of-hand, a pen name, or a pseudonym of operetta, but a genuine change of civil status.

What impelled a man of 32 years old, who had just published an important book, *Road in the Sky*, to give up his name, as well as a promising career as a writer? This book would be the last one to be published under the name of George Hunt Williamson. Two years later, in 1961, *Secret of the Andes* would be published under the pen name of "Brother Philip." It is all the more astonishing when we know that its roots lie in *Road in the Sky* out of which come all of its Peruvian themes. This genre-breaking, "anonymous" book, which, as we shall see in chapter 9, eventually became an underground classic, marked the end of Williamson's literary career indeed. Then came the silence… or almost…

A sleeping Prince

If it seems relatively easier to change one's name in the United States than in France, the process is by no means simple, and does not happen easily without supporting documentation and administrative red tape. In brief, you need a serious reason to ask for it.

Let us forget the most poorly informed commentators who believed that Michel d'Obrenovic was his real name all along and that George Hunt Williamson was a pen name… Although unwittingly, they had picked up something, because, as can be seen in the family book of the Williamsons, his birth name was "George Leonard Williamson Jr." — George Leonard Williamson (Sr.) being his father's name. He opted for George Hunt Williamson — Hunt being his mother's maiden name — in all likelihood in his teens. I was able to track down his "new" identity, George Hunt Williamson, as early as the mid-1940s in newspaper clippings on archaeology.

Others, better informed, suggested that he wanted to withdraw from public life, tired of the circus surrounding the ufological research. Still others opined that he wanted to start afresh, his writings having discredited him in academic circles where he intended to concentrate from now on. Some others even claimed that he went dark because he was on a "hit list" of 17 men who "knew too much and talked too much." And indeed, he certainly would not have wanted to end up like his friend the astronomer and UFO researcher Morris K. Jessup, trapped to death in his white Chevy station wagon with a hose running from the exhaust pipe into the vehicle through a small crack in the rear window.

Although we cannot totally bypass these points of view, for the moment I will stick to verifiable facts which emerge from various original family papers in my possession, among which is a legal affidavit, several letters to and from members of his family dealing with the Williamsons' genealogical tree, and information provided by

Williamson himself. The real reasons for changing his name seem to have been of a more private and family-linked nature.

The relinquishing of his former identity could in fact be understood as retrieving his identity. As disturbing or surprising as it may seem to some, George Hunt Williamson was a direct descendant of Prince Lazar I, the sovereign who reigned over Serbia from 1371 to 1389 and from whom the lineage of the d'Obrenovic family arises. I own the two-page sworn affidavit signed on September 23, 1959 by his mother, Bernice Elaine Hunt Williamson, in which she certifies the royal origins of her son: George was the great-grandson of H.R.H. Prince Wilhelm Maximilian Obrenovic Obelitz von Lazar of Serbia.

At the age of 7 the prince was the only survivor of an insurrection during which his father, heir to the throne, was murdered. The prince managed to escape with the help of a servant, taking refuge with the King of Saxony, Antoine I, who brought him up and educated him until he was 21 years old. In 1842, at the age of 22, a prince without a kingdom, Wilhelm Maximilian exiled himself to Paris where he studied medicine. There he married a cousin of the Empress Eugenie of France, Maria Emalie de Montijo de Guzman. Because of the dangers threatening him in Europe, the couple emigrated to the United States where they changed their name to "Osborne." In 1864 a child was born who was going to become the grandmother of George Hunt Williamson, Katharyne Lorena Obrenovic (Osborne) Hunt (and later Clarke, following her remarriage). She died in 1933. Here are the last lines of the affidavit:

"… The photographs and documents that have come to me have all been turned over to my only child and son, George Leonard Williamson, Jr. (also known as: George Hunt Williamson), born Dec.9, 1926, at Chicago, Illinois. If at any time in the future there is the possibility of the acquisition of an inheritance (financial or otherwise) for me (as the oldest remaining child of my mother), I name my son, George Leonard Williamson, Jr. as my only heir, to receive all that is due him as a direct descendant of Lazar I of the Hrebelyanovich family (1371–89 AD, Prince of Serbia) and the House of Obrenovic of Serbia. As the oldest living grandchild of my grandfather, Prince Wilhelm Maximilian Obrenovic Obelitz von Lazar, I name my son George Leonard Williamson, Jr., to receive the titles and responsibilities of the Obrenovic Dynasty, of which he is a member from his direct descent as a great-grandson of Prince Wilhelm. … I swear that all statements made by me above are true and accurate statements.

[Signed] Bernice Elaine Hunt Williamson (Mrs. George L. Williamson, SR.)"

George's grandmother achieved a certain fame as a writer under various male pen names, in particular in magazines such as *The Antiquarian* and *Argosy*. From the 1920s on, *Argosy* had begun to publish Edgar Rice Burroughs' stories of Tarzan and of John Carter of Mars.

She was also a prominent world traveler, speaking eight languages fluently. She was an early archaeologist in her time and "knew quite well" Sir William Flinders Petrie, father of modern archaeology, author of *The Pyramids and temples of Giza* (1881). She was also a great friend of Queen Elizabeth of Romania, accompanying her for several years on her travels; this queen is better remembered as an author under the nom de plume, Carmen Sylva. Knowing this background helps us better understand the origin of Williamson's interests in archaeology, writing and traveling.

Noblesse oblige

It appears, through the letters I have, that it was rather late in life that Williamson learned all the intricate details of this "family secret," from his mother who was probably then in declining health; perhaps not before the second half of the 1950s if one takes into account this correspondence which deals specifically with the genealogy of his family.

Although it did not surface through documents in my archive, one cannot overlook the possibility that Williamson may have been aware of his Serbian origin earlier in life. That would account for the fact that all his close friends at university used to call him "Ric" (also sometimes spelled "Rick") — which could be interpreted as a reference to his ancestor's name, D'Obrenovic. I admit it could be any one of several things. Usually, it is an abbreviation for Richard. However, in our western culture (and especially in American culture) there is a tendency to assign a brief, easy to say, nickname to everyone, such as Al, AJ, Bob, Ken, etc. Most likely, this was simply a name that arose and was attached to him — easier to say than George. However, with his change to the Serbian name Obrenovic, there remains a possibility, a tenuous one, that “Ric” was derived from Ob**r**enov**ic**, although logically we would have expected “Vic” rather than “Ric.” I just give it here to cover both possibilities and leave it as an open question, as I could not find anywhere the reason why he was called "Ric" from early in life.

He may have then become increasingly conscious of the responsibilities he had as a descendant of this prestigious lineage of Serbian sovereigns, and through this change of identity, may have wanted to restore life to the lineage of the d’Obrenovic. In the event, very tenuous at that time, of a return of an autonomous Serbia, he could theoretically have aspired to the throne… In this respect, I discovered in a document a puzzling handwritten note — not in Williamson’s hand, but most likely in Thelma Dunlap’s — according to which Marshal Tito had tried to “buy him” for three million dollars because “Michel” possessed “three bonafide claims to the throne of Serbia.” He had, however, the option to “hide incognito” for eight years in the house of the aforementioned Mrs. Dunlap, whom we will mention at the end of this chapter… The attempts at negotiation, it is specified, were relinquished only one day before his death… an “Eastern Priest” having come to inform him about it. This could be a new lead explaining his “disappearance,” which may not have been as voluntary as it has been believed.

Supporting unpublished documents

Many “researchers” attributed this newly assumed status of a prince of royal blood to mere mythomania, even to untimely insanity, and were unable to retain their venom when in January 1961 Williamson was invited to attend a wedding ceremony in San Louis Obespo, California, under the title that was rightfully his own, H.R.H. Prince Michel d'Obrenovic Obelitz von Lazar, Duke of Sumadya.

It is necessary to state that this was the only known time the title was publicized. As he was accustomed, he let the dogs bark, not dissatisfied with maintaining his enigmatic aura… We believe that the documents presented here for the first time will put an end to any suspicion or discredit born out of simple ignorance.

The bias of some critics went too far at times, like when the infamous James W. Moseley — one of the luminaries of the UFO debunkers — in his 2002 book *Shockingly Close to the Truth!* went so far as to accuse Williamson of "foul play." He indeed insinuated that Williamson "at some point during this mystical Peruvian idyll" had gotten rid of his wife Betty by pushing her from a cliff… This fake news can be found on page 137 of his book.

Unfortunately for this unsavory individual, the day "Williamson's wife was killed in a highly suspicious accident," as he put it, her husband was far away from the land of the Machu Picchu and the Nazca lines. On that fateful day, that is August 11, 1958, he was in Lisbon, Portugal, on the first stage of a long lecture tour in Europe. And that is a documented fact. Another thing I want to bring up is that he learned of Betty's death only one month later in London, while staying at the home of the famous ufologist Brinsley le Poer Trench!!! Furthermore, Betty did not succumb from a fall, but, in a hospital, from the consequences of a rheumatic fever attack, a health issue she had contracted as a child… She had been treated in a Lima hospital for four days and was considered in good health by her doctor. She was to be released two weeks later, but suddenly went into a coma and died subsequently on August 11. Needless to say that Moseley's outrageous accusation alone casts a long shadow of indelible doubt over whatever he would write as an author. Shouldn't he have called his book, *Shockingly Far from the Truth* instead of *Shockingly Close to the Truth*? Any researcher should be aware that, whenever he could, Moseley elevated mere gutter gossip to the status of evidence, notably to achieve his goal of quashing any contactee story. He did this with Williamson, as we have just seen, but also with Adamski, as shown in my other books, *"We Are Here!"* and *In Defense of the Contactees*.

Into the land of the "Dogus"

No sooner was this change made, and holding a brand new passport in the name of d'Obrenovic, he packed his suitcases again for a journey to Japan, from August 16 to September 25, 1961. On the occasion of the release of two of his books in Japanese translation, the publisher, CBA (the "Cosmic Brotherhood Association") had invited him for a six-week research trip, all expenses paid as an advance for the rights to publish his two first books: *The Saucers Speak* but, mostly, *Other Tongues – Other Flesh*.

The "Cosmic Brotherhood Association" was the largest Japanese UFO group, or rather organization, at the time, claiming not far from ten thousand members. It rested entirely on the shoulders of its leader the "contactee" Yusuke Matsumura, and undeniably had a “cultist” flavor. In the early 60s their focus was mainly on ancient astronaut hypotheses. They advocated that extra-terrestrial contacts had been made with the early civilizations of Japan.

Rather than choosing George Adamski as the figurehead of his organization, Matsumura preferred to base his movement on the ideas of the two pioneers of the ancient astronaut theory, George Hunt Williamson and Brinsley le Poer Trench, author of the thought-provoking book, *The Sky People*, and, as noted earlier, a close friend of Williamson. In particular, Matsumura endorsed the seminal idea put forward by Williamson in *Other Tongues – Other Flesh* that there might be a kinship between the language of the original inhabitants of the region of Hokkaido, the Ainu, and the Solex-Mal, the alleged language of certain extra-terrestrials (as discussed in chapter 3). This belief would eventually lead to the erection, by the CBA members, of two monuments representing Okikurumi-Kamui, an ancient Ainu god, “who descended from the heavens and landed at Haiopira in Hokkaido aboard a shining ‘Shinta’” — a “cradle” in Ainu language, in other words a flying saucer — and then, to the construction, in the mid-1960s, of the Haiopira Sun Pyramid (also known as the Haiopira UFO Station), an immense structure intended as a memorial to that same space god, or “space brother,” with a flight of 197 stairs to reach the altar atop.

And Williamson could not escape from it: from Tokyo he was soon taken to the northernmost island, Hokkaido, to meet some Ainu people. At that time the Ainu were somewhat integrated into the Japanese culture; however, the process had only really begun at the beginning of the twentieth century. Before then, they had stayed largely on the margin of the Japanese society, speaking only between them this specific Ainu language which was now regarded by Williamson, and Yusuke Matsumura, as being of particular interest.

Extraterrestrials, the Japanese connection

From Hokkaido, he was thus shown Japan from north to south, traveling back down via Nikko, Ise and Kyoto, to arrive at the most southerly of the four largest islands, Kyushu. Japanese tradition obliging, besides visits to the numerous temples and sanctuaries which are the soul of this country, he was entitled to all sorts of receptions and banquets in his honor. A reception and route fit for a Prince…

It was on the occasion of this stay that Williamson was to first notice the strange appearance of the "Dogu" figurines of the Jomon culture. More than six thousand years old, they evoke what could be the spacesuits of ancient astronauts. Not without a certain naivety, he announced his discovery to the Soviet writer and Ufologist, Alexander Kazantsev, who appropriated Williamson's discovery without the slightest scruple.

He also met reader-scholars of the *Kojiki*, a kind of Old Testament telling of the creation of Japan and the actions of the goddess of the Sun, Amaterasu, believed to have been the heavenly ancestor of all Japanese Emperors. He visited the sanctuary dedicated to her, that of Ise near Nagoya. It is in the Holy of Holies of one of the temples of this vast liturgical space that one of the three sacred objects that the goddess Amaterasu gave to his grandson Ninigi, when he came down to Earth to establish the Japanese nation is believed to be kept: the Magic Mirror. The two other Sacred Treasures: the Jewel and the Sword are located in other shrines, one in Nagoya and one in Tokyo, but their actual locations are still secret.

During this stay, UFOs were photographed at least twice in the presence of Williamson: one from the window of the plane taking him southward, while the UFO was maneuvering above Mount Fuji; the other over the passenger-cargo ship that was to bring him back to the United States.

But, this journey, which should have turned out to be particularly fruitful, strangely gave birth to no writing by him at all. As a matter of fact, it was the last time he had appeared openly under the identity of George Hunt Williamson. Once the Japan tour was over, the curtain definitively fell down on this name. Indeed, his name was on the verge of disappearing, giving place in the media, but only in very rare instances, to that of Michel d'Obrenovic.

Codex in stock

If he had fallen into a more or less voluntary anonymity, Michel did not remain less active, for hardly had he returned from Japan than he associated with J. Manson Valentine, discoverer of the Bimini Wall, later made famous by Charles Berlitz through his research into the Bermuda Triangle. From December 1961, Michel and J. Manson explored many Mayan temples in the Yucatan Peninsula, Mexico. Their purpose was to discover the sacred manuscripts, or codices, that the

Maya were believed to have hidden in safe places to avoid them falling into the hands of the Spanish conquistadors.

Only three complete codices and some fragments have reached us from that period. Twenty-seven others were publicly burned by the Spanish obeying the fanatical zeal of Brother Diego de Landa. Yet, those that went up in flames had supposedly only been codices of lesser importance, if not copies. Hence the bewilderment of Michel d'Obrenovic: where were the rest, surely numerous, of the sacred Mayan manuscripts hidden?

According to legends, these large size manuscripts were said to have been stored in grottos or caverns. Found across the Yucatan, these subterranean galleries sometimes stretch for miles. They were ideal places for this kind of storage because they shielded the records from humidity and sacrilegious hands.

Michel and J. Manson Valentine had their heart set on the complex of caves of Loltun, which means "Stone flower," the main cave being shaped like the heart of a flower, and its numerous subterranean ramifications its petals. Only four galleries had been listed at the time. The D'Obrenovic / Valentine team was going to explore twenty-four others…

Magic under the earth as in the sky

Their exploration was going to give rise to a few hair-raising experiences like something coming straight out of an *Indiana Jones* movie, like the time when, near the main cave, they discovered, together with a Mexican colleague, Professor Vicente Vazquez Pacho, a stone staircase partially buried under vegetation. Having cleared it and done some excavations, they noticed that it ended at a gallery, or rather at a long shaft of twenty-two meters, the darkness of which would have forced most wannabe Indi Jones to back away. Michel lowered himself down with a rope and put his feet on the bottom of a crypt… a sacred crypt in the middle of which a stone altar was erected… The walls were covered with many carved faces. But what froze him literally was an invisible, oppressive, and disturbing presence, which felt as if someone was roaming in this place of darkness exuding oblivion and death. He took several photographs there, one of which revealed a swirling mass of glowing energy in which there seemed to be a face similar to those on the wall! Was it the energy of some magical force left there by the ancient priests to guard the sacred area?

On another occasion it was some hands painted on the wall of a grotto which retrospectively seemed the cause of the many frights and setbacks they had been confronted with, like the cave bats tirelessly flying back and forth and extinguishing the small candles they had placed to light a passageway. They tried to move forward, but they soon found it necessary to retrace their steps. In brief, what should have been a rather straightforward undertaking turned out to be a nightmare, resulting in three broken ribs which incapacitated Michel for several weeks: he had wanted to climb the wall where the “protective hands” were painted and which had gone unnoticed by them… These “Protective Hands of Itzamna” would be noticed only upon returning to the cave some time later.

The UFOs did not want to be on the sidelines either; Michel even discovered a temple thanks to one of them… On December 25, after having attended midnight mass in the village of Oxkutzcab, he was on his way back to sleep when he saw an enormous bright sphere directly above the church. It began to move and went away a little, finally stopping and hovering for several minutes over a particular place in the distance. Williamson then had the intuition that it was confirming to him that it was indeed in that direction, as he had previously thought, that he had to go if he wanted to discover the lost temple of X-Kukican he had been looking for. He set off the very next morning and actually discovered Mayan ruins, and under them the sealed entrance of the cave of X-Kukican. The investigations were then officially taken over by the Mexican government. J. Manson Valentine authored an academic article on this finding, *The Discovery and Possible Significance of X-Kukican, Ancient Mayan Site*, which was published in 1965 by the Alabama Museum of Natural History. Later the cave was explored by the then well-known French underground explorer Michel Siffre, who must not have suspected that its discovery was due to a little help from extraterrestrials…

Professor Pacho, in the presence of Williamson, was also entitled to his own UFO experience. It was the first time for him. The incident took place in another village. For nearly half an hour they saw a large luminous object circling in the sky right over the professor's dwelling. Meanwhile, the village people assembled to admire this extraordinary air ballet. And even then, when the object flew away, it hovered conspicuously over a zone that our two archaeologists were preparing to explore…

A life without Life

The explorations of the site of Loltun were to form the substance of an article Williamson proposed to *Life Magazine*, but the project was nipped in the bud when he learnt that the magazine was not interested in "cave" stories anymore! The creator of the detective "Perry Mason" character, Erle Stanley Gardner, an archaeologist in his spare time, had just published one in it, illustrated with numerous color photographs, in the issue of July 20, 1962, entitled "The Case of the Baja Caves." They gave Michel d'Obrenovic a "Don't call us, we'll call you" kind of brush-off.

While awaiting the magazine's answer — which unfortunately would be a "no thanks" — Michel stayed in New York with his 9-year-old son Marc — with a "c" now — and spent time in museums gathering information on the symbol of the "circle-cross" — research that was part of a rather fuzzy writing project entitled *Mighty Sign – Mighty Wonder*. This project developed themes already touched upon during a lecture in Tokyo the previous year. If the symbol of the red hand had taken on an importance since his expedition in Peru in 1957 and 1958, that of the circle-cross had been appearing like a watermark stamped upon his life way back since the summer of 1949.

The Indian sign

One day in June 1949, while Williamson attended a Pow-Wow at Old Tucson — which he did regularly, even often participating in it as a dancer (see chapter 8) — he got acquainted with "Star Hunter," a young Hopi Indian from the old village of Walpi in First Mesa, AZ, with whom he was quick to become friends. Shortly after, from time to time, "Hunter" began to give him traditional Hopi antiques. *Why is he giving me such precious family relics?* Williamson wondered. Then, one day, "Hunter" offered him a beautiful carved wooden doll representing the Kachina called "Hehea."

Neither men nor gods, the status of the Kachinas is similar to that of the angels; they are "messengers," go-betweens for mortals and the more important deities. The mission of these supernatural beings is to protect, help and advise the Hopi Indians. In a letter, Williamson even drew a parallel between the Kachinas and his concept of "Wanderers," or "Star People."

So far as "Hehea" is concerned, he is an ancient Kachina connected with very old ritual ceremonies. Both he and his sister Hehea Mana are in the Natacka group of Kachinas seen in the Powamu "Purification" ceremony in February. Powamu is the first of the two major ceremonies connected to the kachina cult. The Kachinas return to the Hopi at Soyal (Winter Solstice) and they go back home at the Niman ceremony in July. At Soyal, or Soyaluna, there are initiation rites. Solemn and secret rites are held, and at Walpi are known as "Ahülani." Powamu is between Soyal and Niman (the "Going Home" ceremony) so that purification happens before the Kachina "go home" to their abode in the San Francisco Peaks in Arizona. The name "Hehea" of this Kachina is seen in the name "Hehewuti," the Warrior Mother, who also is very old and was once in the village of Palatkwapi, "the Red City of the South," the ancient home of several Hopi clans. Some Hopi elders feel that Palatkwapi was the Mayan city of Palenque. Some think it was the city of Teotihuacan in Mexico where the Pyramid of the Sun is located. The Hopi elders say Palatkwapi was built by the Kachinas…

On returning to the dormitory of the University of Arizona in Tucson, Williamson hung it religiously on the wall above his bed.

What Williamson was unaware of at that time, is that this type of doll always holds a rattle in the right hand. The one that had been offered to him did not possess a rattle, and no hole had been drilled for that purpose in the right hand…

A few weeks later, a very strange incident occurred in connection with this old Kachina doll. Sitting alone at a table in a study room of the University, Williamson was preparing for an important test in anthropology the next day. There was no one else in the room. He was deep in thought when suddenly his gaze fell on a small colored round wooden object right in front of him on top of the stack of papers and documents he was using.

I am sure that there was nothing there the second before!

Intrigued, he picked it up, put it in the palm of his right hand, and looked at it. Not being able to figure out what it was, he put it aside and resumed studying. In the evening, as a precautionary measure, he took it and put it in a drawer and forgot about it. It was only a few days later, while reading about Kachina dolls in the library of the university, that he realized the nature of the mysterious object. To get to the bottom of it, he immediately went to his dormitory, opened the drawer, took the object out, and examined it… No doubt whatsoever, it was indeed the rattle that the doll was lacking.

How on earth had this object gotten there, in front of me, on my papers? Had it "materialized?" he wondered.

This explanation may seem crazy but, at that moment, no other occurred to him. Later, he would relate this episode to a phenomenon called by parapsychology or spiritualism an "apport," when solid and usually small objects appear out of thin air during a mediumistic séance or a poltergeist related manifestation. Of course, he told "Hunter" about his strange experience. The young Hopi smiled, looked at him, and said: "My brother, Hehea can now have the rattle that is rightfully his! Drill the hole, put this rattle in his hand, for wherever it came from it surely belongs to him…"

Swastika and circle-cross: same cause!

A very ancient and widespread symbol among the American Indians, the swastika is traditionally painted on the rattle of Kachina dolls, and the one that Williamson had found did not break with this tradition. Yet, this swastika painted on the rattle of 1949 was absolutely identical to the one that Williamson would discover on November 20, 1952, in the footprint symbols left in the sand by the "visitor" at the time of the Adamski contact!

So, this rattle seemed to contain a prophetic message of an event to take place three years later. As a "messenger" itself, it heralded in this way the coming to Desert Center of a visitor from outer space and the entry of George Hunt Williamson into the UFO mystery, as well as his future work with the "circle-cross" which belongs to the same symbolic family as the swastika. Williamson would return to this point in a 1980 letter. I quote:

"[The] shape [of the rattle] is circular and forms the circle, and plus [with] the cross inside, it becomes a CIRCLE-CROSS! When 'Hunter' gave me the Hehea Kachina, followed by the apport of the rattle (which especially set the rattle apart as a very important symbol), it was very prophetic of my later intense interest and work (research, etc.) with the circle-cross! Also, and very important, it was prophetic as well of the FOOTPRINTS of the spaceman on the desert on November 20, 1952, for we have the same circle-cross or swastika symbol in the footprints! There is no question that the gift from 'Hunter' was making a very powerful prophetic statement!"

Other early contactees, among whom was George van Tassel, endorsed the merging of these two symbols, the re-emergence of which can be pinned down with utmost accuracy to the "contact" of George Adamski on November 20, 1952, at twenty past one in the afternoon near Desert Center, California, in the presence of Williamson. ON THAT DAY, AT THAT HOUR, ESOTERICISM AND THE OCCULT ENTERED UFOLOGY.

This trend would find its most accomplished form in Williamson's book *Other Tongues – Other Flesh*, which, to my mind, has to be regarded as the first treatise on that new esotericism in a direct relationship with the UFO phenomena, or to the contacts with space intelligences. The book is full of game-changing, thought-provoking discussions about the Solex-Mal, the Swastika, the Circle-Cross, the Council of Seven Lights, the Solar Cross (and the Knights of the Solar Cross), the Crux Ansata, the Caduceus, without forgetting the Tree of Life, also called the Tree and the Serpent, a symbol curiously revived by contactee Dan Fry in his 1954 book, *The White Sands Incident*: this ancient design was indeed imprinted on the back cushion of the seat in the UFO he claimed to have taken a trip in. A whole array of symbols and arcane concepts contributed to the special and unique enchantment of Williamson's book, *Other Tongues – Other Flesh*.

One of the authors and researchers who may have given us the most valuable, original insight on George Hunt Williamson is the occultist — former member of the secret society, the Ordo Templi Orientis (O.T.O.) — Allen H. Greenfield. His book, *Secret Cipher of the Ufonauts* (1998), gave us much to digest about the early contactees and their influence. I would just quote the following remarks by Greenfield which substantiate what I have just put forward:

"Williamson split with the anti-occult Adamski after he began to channel cryptic messages and occult markings in the early 1950s. This set major forces in UFOlogy in motion. Predictably, an occult circle grew up around Ric Williamson …"

Obsessions in red and black

Williamson’s journey in Yucatan could be encapsulated in an adventure-movie-type title such as *In Search of the Circle-Cross and the Red Hand…* with a predilection, though, for the circle-cross. Let us remember that the Stone Flower, represented by a cross in a circle, is the most sacred symbol of the Mayan culture. This symbol became the focal point of his research to such an extent that he eventually integrated it into his own signature.

I own several tourist guides of Mayan sites bought by Williamson in 1961 in Yucatan and in which all the passages mentioning one or the other of his two favorite symbols are firmly underlined. And this “obsession” did not lessen because in several of his letters of the 1980s, he still mentioned his “work” on or with the circle-cross…

From Codex to Celotex

An amusing anecdote: in 1965 he was named “director of research” for an educational documentary series, through text, film, and paintings, entitled *Man the Builder*, sponsored by the Celotex Corporation, a construction company based in Florida. He worked on it with the famous illustrator James Bingham, who made drawings and paintings for the *Saturday Evening Post*, the magazines *Holydays*, *Esquire*, *Collier’s*, as well as *Life*. He was especially well known for illustrating the Perry Mason detective stories by Erle Stanley Gardner — an author Michel may not have felt comfortable with since the *Life* incident.

Bingham’s style was much like the style of Norman Rockwell. Michel managed to persuade this great artist to incorporate a circle-cross design into every illustration, sometimes conspicuously as in the one depicting the temple of Ise in Japan, sometimes in a more subliminal or hidden way as, for instance, the one representing the Incas. It is very likely that Celotex never noticed it!

Call me Doctor…

From the moment he stopped writing books, it seems justifiable at this stage to wonder how he earned a living from 1962 to 1986, the year of his death …

We have just seen that he sometimes worked for Celotex in Florida. According to notes in my possession this work seems to have lasted two years, from 1965 to 1967. From mid-1962 onwards, that is when he was back from the Yucatan, he lived in Miami, Florida. In this regard, a rare newspaper article of that time speaking about “Dr. Michel d’Obrenovic” — published in *The Desert Sentinel* of November 29, 1962 — introduced him as “curator of Central and South American archaeology at the Miami Museum of Science and Natural History.” Illustrated with an exclusive and great photo of the “Dr.” in action on an archaeological dig, the article promoted his upcoming lecture, “Secret of the Stone Flower,” at the Desert Museum of Palm Springs, CA, about new discoveries he made while exploring Yucatan. From 1964 to 1965, he was an “instructor” for the U.S. Naval Academy in Florida — probably relating to the Air National Guard Search and Rescue or Civil Air

Patrol-USAF Search and Rescue also mentioned, where he served as a Lt. Colonel.

In 1967 he finally obtained his Doctorate in Anthropology from the University of Florida in Gainesville. This doctorate had been “interrupted” because of his Desert Center experience with Adamski in 1952. And yet, already at that time, as can be seen in *Flying Saucers Have Landed*, Adamski referred to himself in no other way than “Dr. Williamson.” This may have been done in anticipation of his degree but also due to an element, unknown or overlooked up to now, which will be discussed in chapter 8, “The Early Life of George Hunt Williamson.” In that same year of 1967, his mother’s death made it necessary for him to return in haste to Arizona to settle inheritance issues. His father had died the previous year.

In 1968, in association with Charles Lacombe from the University of Miami, he published his last known work, under his new identity Michel d' Obrenovic, “Project ‘XOC’: Some Keys to Maya Hieroglyphics.” In it, he discusses some elements used in his doctoral thesis and, in line with his research obsession, he clearly felt obliged to include an allusion to the circle-cross symbol. Seminars followed in 1971 at the University of California in Santa-Barbara (Extension UCSB).

Here is all that can be confirmed through personal papers in my possession concerning his strictly professional activities. In 1971, Williamson was 45 years old… Let us add that in 1973, he found a “great ‘loophole’ in [his] contracts” with his English publisher Neville Spearman, who had not reprinted his works within the prescribed deadlines. This negligence stipulated that all rights reverted to

Williamson, who seemed delighted, judging from the few lines he wrote about it in a letter. This opportunity materialized almost immediately with the reprinting in paperbacks, by other publishers, of *Secret of the Andes* in 1973, *Secret Places of the Lion* in 1974 and *Road in the Sky* in 1975.

But, all in all, a situation regarding his sources of income that may look rather uncertain, even enigmatic…

The Man Who Loved Women…

… Fluctuating just like his private life; in 1973 he was already in his fourth marriage and had three divorces behind him…

From 1959, he lived with Micheline, better known as "Miche." She was of the Michelin tires family and niece of the former French Ambassador to China, Count Pierre Bons d'Anty. The new Mrs. D'Obrenovic, although of French origin, was of British citizenship. She accompanied him on his last trip to Peru in 1959 during which she put her professional skills as an artist and illustrator to good use.

They separated in 1961, or to be more specific, she disappeared from his life that year. In 1963 he remarried. His new wife, from a well-to-do family of Philadelphia, was Carolyn Dan Forth Davis. She became Carolyn E. d'Obrenovic. The couple divorced in July 1966. Undeterred, our adventurer remarried the following year. But again, a divorce took place after two years. One might think our man had wised up or been scalded; but no, in 1974 — at 48 years old — he was to marry an actress… an ex-actress, actually… Jennifer Holt, and was to live in one of the most up-market streets of Santa-Barbara…

However, I must stress that despite all these marriages, only Betty Jane, his first wife, seems to have been really important — may the others forgive me ! In an unfinished biography of George Hunt Williamson, *The Vision Quest*, which we will get back to in a moment, only Betty is mentioned…

Silence, action!

So, his fifth and last wife was Jennifer Holt of the famous Holt family of actors. Her father Jack and brother Tim were Western movie stars. And good seed makes a good crop; Jennifer, the youngest, appeared in 45 movies, 37 of them Westerns, where she played the beautiful blonde heroine turning the heads of the brave cowboys. Williamson, who had the soul of a cowboy himself, met her in 1973 and his head was also turned by her, making him almost giddy for some time. After the death of his mother in 1967, he bought a ranch in Oak Creek near Sedona, Arizona, to let off steam after fifteen years of hectic life. Their common taste for wide-open spaces and Westerns brought them closer to each other. They were married on June 30, 1973, and went to settle down in Santa Barbara, where Jennifer had been managing a high-end dress shop for some time. They lived in an upscale villa with a swimming pool in a chic area (1564 Ramona Lane). He thus became the sixth (or seventh) husband of the still attractive Jennifer… who, from now on, was going to be called Mrs. d’Obrenovic (Holt).

However, the film industry was not completely foreign to Williamson. Back in 1951, he had worked as an extra in *The Last Outpost*, a Western in which Ronald Reagan starred with Rhonda Fleming. In the final battle scene we can see Williamson, donning face paint, dressed up as an Apache War Chief, riding alone across the desert of Tucson, where he lived at that time. The director, Lewis R. Foster, had called on to him because, being already a well-known specialist of the Indians with the reputation of a "Man of Peace," he seemed able to convince the Papagos, an Indian tribe of the neighborhood of Tucson, to participate in the shooting disguised as Apaches, their old, traditional enemies… Williamson managed to persuade them, but they nevertheless had one condition: he had to lead the charge in the battle scenes. And that is what he did! In fact, as he later stated in a letter, "it so happened that [he] was a better rider than any of the Papagos, having been a trick rider at the age of sixteen!"

To be thorough, it is necessary to mention his very first contact with the film industry in September 1950. He was chosen by the city of Tucson, again for his knowledge of the Indians, to be an "official escort" for the young and attractive movie stars, Arleen Whelan and Janet Leigh — best remembered for her iconic shower scene in Hitchcock's *Psycho*. They both came to make some promotion and to attend the rodeo of Tucson. He escorted Janet Leigh around the city and introduced her to the Papago Indians. Photographs of a sparkling Janet appeared in *Look Magazine* of September 12, 1950.

And as a French song goes, "Love stories end badly in general," Williamson and Jennifer Holt decided to go their separate ways… On November 20, 1975, Williamson had an almost fatal heart attack. He would experience three others later in life. It is possible that his diminished health accelerated their separation leading to the divorce pronounced on June 21, 1979. Although they remained on good terms, they saw each other only from time to time because from 1978 onwards Jennifer settled down in Cuernavaca, Mexico, after selling the property in Santa Barbara to an actor friend, James Ellison. In Cuernavaca, her neighbors were the Shah of Iran and Helen Hayes, the actress who played, among other roles, Miss Marple on TV.

A constellation of stars

Among his friends Williamson also counted other famous actors and actresses, like Dame Judith Anderson and Jane Russell, the latter famously described as an “incandescent brunette” or as “bombshell brunette.” In 1943 *The Outlaw*, produced by Howard Hughes, revealed a real talent intrinsically proportional to her bra size. In 1953 she co-starred with another “sex bomb,” Marilyn Monroe, in *Gentlemen Prefer Blondes*. This was soon followed by the under-estimated The French Line, the screening of which, because of political machinations, was boycotted in Europe on the pretext of vulgarity and of offences against public morals. The Australian Judith Anderson is less known today but counted many masterpieces among the movies in which she appeared: *Rebecca* in 1940 (as the governess Mrs. Danvers), *The Ten Commandments* in 1956 (as the servant Nemnet), *Star Trek III* in 1984 (as the Vulcan High Priestess), to quote only three out of many. She was elevated to the title of Dame by Queen Elizabeth II.

Furthermore, in the late 1970s, George Hunt Williamson (Michel d'Obrenovic) wanted to write for the big screen. He had begun a script entitled, *The Grail*.

The quest for the Holy Grail had always been one of the favorite themes of Williamson. As soon as 1955, he dedicated about ten pages to it in his book *Secret Places of the Lion*. The idea of this screenplay came to him during his second journey to England in 1959–60, probably after visiting the site of Chalice Well in Glastonbury, where legend has it that Joseph of Arimathea, who had taken refuge in Great Britain, hid the Holy Grail.

In the meantime, he made the acquaintance of one David Spangler, a "young genius" as Williamson characterized him, working in the world of Broadway musicals and cinema.

In 1979, Spangler urged him most fervently to make *The Grail* into "a completed screenplay form." This young man of 28 years of age was ready to spare no effort to try to place *The Grail*, as well as another project of the Griffin-Williamson duo, *The Vision Quest*, into the hands of producers and directors interested in the themes of science fiction or Heroic Fantasy. There was then a trend for this kind of topic. The movie *Excalibur* by John Boorman, for example, whose main theme is also the quest for the Holy Grail, would be released in 1981. In June, David had to travel to England for work and stay there for a few months. Among other things, in London he had to meet the American lyricist, librettist and screenwriter Alan Jay Lerner — the man who did *Camelot*, *My Fair Lady*, *On a Clear Day You Can See Forever*, *Paint your Wagon*, *Brigadoon*, *Gigi*, etc. David could take advantage of his long stay to submit the manuscript of *The Grail* to various producers, for instance, Paul N. Lazarus III, whom he knew, and to others he had in mind. Paul N. Lazarus III had just produced the science fiction film *Capricorn One* with Sir Lew Grade. But David needed a completed screenplay, so Williamson had to get it to him in England, as soon as possible, which did not happen. Or so it seems. After Williamson's death, three different manuscripts of *The Grail* were sold from his library… one of them a 103-page draft…

A Witness Found

In June 2005 I was able track down David Spangler, or more precisely David Sheridan Spangler. And indeed he is a man of many talents who for a long time has been one of the top talents of Broadway musicals: as a composer, conductor, lyric writer, director, performer and teacher (Ph.D.); his curriculum vitae is outstanding; in short, the "young genius" anticipated by Williamson kept his promises. One of his musicals takes place in Ancient Egypt: *Nefertiti*…

Here is the message he sent to me in response to my email:

"Dear Michel Zirger,

Yes, I am your David Spangler. Living in New York at the time, I read one of George Hunt Williamson's books (*The Brotherhood of the Seven Rays* or *Secret of the Andes*, I believe) and wrote him a letter of admiration. He wrote back and we eventually met in Los Angeles several times (at the Beverly Hills Hotel and at his home). I also met a wonderful lady friend of his who had done psychic investigative work for the Los Angeles police department.

George was too ill to travel to Peru, so I went with some information he gave me and a little mission to get more information about a pyramid in the Andes — he gave me a photo and some names to contact. It was one of the greatest adventures of my life. I fondly remember George (of course, not his real name).

I was contacted later by the lady I mentioned and she told me George had died. I was sorry to have lost contact with both of them. If I can be of any help, please let me know. I'm still writing for the theatre (see www.nefertiti.cc and www.villagetheater.org. for info and musical samples of two musicals produced this year [2005.— *Author*] – *Nefertiti* in Ft. Lauderdale, FL and Play It By Heart in Seattle, Washington.) I also teach Interdisciplinary Arts at NSU – www.schoolofed.nova.edu/iap. I was very fond of the subject of your research and of his writings. I wish you good fortune with your research.

Sincerely,
David Spangler"

A prediction turning true!

All his life Williamson felt great admiration for the clairvoyants, the psychics or sensitives, and even for certain renowned astrologers. We may recall that already in his book *Other Tongues–Other Flesh*, he explained that the psychic, Florence Sternfels, who worked with the famous Dr. Rhine of Duke University, had made a reading of the symbols appearing on the plaster casts made by him of the left and right shoe imprints of the extraterrestrial man met by Adamski on November 20, 1952. (This reading was mentioned in the excellent book by Hans Holzer, *The Ufonauts*, [ed.1976 & 2015]). A great admirer of the sleeping prophet, Edgar Cayce, on December 9, 1957, he visited the headquarters of A.R.E (Association for Research and Enlightenment. Inc.) in Virginia Beach, Virginia, and also met Cayce's son, Hugh Lynn Cayce. We will see that his research at Glastonbury in England, back in the early 1960s, was inspired by another great clairvoyant, Wellesley Tudor Pole. However, the years 1978 and 79 appear to show an increase in his involvement with some personalities in the world of clairvoyance and some researchers into extrasensory perception (ESP).

Among his acquaintances back then we found the discoverer of Uri Geller, Andrija Puharich, and Jess Stearn, author of many best-sellers on the paranormal among which was *Edgar Cayce: The Sleeping Prophet*. He also often met a noted pianist, composer, and conductor of that period, but also a fine sensitive psychic, Dr. Howard H. Wells, a famous psychic of San Diego, CA, Rose Rogers, and was literally saved by another "sensitive," as we shall see in a moment.

Among the astrologers, the one who impacted him most was the *New York Times* bestselling author, Linda Goodman. Probably also because she happened to mention him in her 1979 book, *Love Signs*. He was indeed not only listed under Sagittarians in her book, but she listed him prominently in Recommended readings at the back of the book. In fact, she listed him under both his names; saying: "Read any book by George Hunt Williamson," and "Read any book by Michel d'Obrenovic." He saw this as a tremendous recommendation, a real feather in his cap, and intended to mention it in one of his book projects of the time, *The Vision Quest*. The story goes also that one day in early 1978 Linda Goodman asked Morton L. Janklow, the biggest, hottest middleman in the book business back then, if he personally believed she was a great astrologer and if he believed what she said and predicted, and he told her he did. She then gave him two of Williamson's former books to read which she personally had purchased from Gilbert's in Hollywood (6278 Hollywood Blvd.), and told him to take them on a plane to New York with him. And then she said: "Mort, I'm telling you as an astrologer and as someone you believe in, that this man, George Hunt Williamson, is coming back into the public's attention soon."

Linda was right, but it just took nearly 40 years before I published the first book, in 2016, rehabilitating the memory of George Hunt Williamson.

The priest of Santa Barbara

Jane Russell and Dame Judith Anderson often asked Williamson for news on the state of progress of the screenplay for *The Grail*. Known to be particularly difficult in his choices — "Dame J. is a REAL toughie!" says Williamson in a letter — Judith Anderson was excited by Williamson's screenplay and had promised him she would play one of the main roles, that of Professor Emeritus in Anthropology at Oxford University, Dame Margaret Frances Dillon, if the project became a reality. She had even written some laudatory "comments" which would have helped him convince producers.

Today we generally ignore how devout a Catholic and how much of an activist Jane Russell was. She organized a weekly Bible-reading class at her home. Rhonda Fleming, the actress in *The Last Outpost*, dedicatedly attended these study evenings. Marilyn Monroe also attended… but only once… This shared interest in religion may have certainly brought Jane Russell and Williamson closer. And we can imagine that the explicitly Christian theme of Williamson's screenplay, the Quest for the Holy Grail, was bound to fascinate her.

Also, let us not forget that in 1971, George Hunt Williamson, or rather Michel d'Obrenovic, was ordained a priest in the "Orthodox Christian Church." He would make it all the way to bishop, allegedly even to archbishop, and would establish "The Holy Apostolic Catholic Church, Syro-Chaldean Diocese of Santa Barbara and Central California." So, and we shall admit that this is unexpected, it was he, the "Right Reverend Michel d'Obrenovic" — to quote James Parish in his book *The RKO Gals* (page 608) — who celebrated Jane Russell's third marriage on January 31, 1974, in Santa Barbara when she married John Calvin Peoples, a famous real estate agent. The ceremony itself, with an oriental theme, was memorable. The choice of Williamson as officiating priest shows the esteem in which the actress held him and to what extent he was integrated into the world of Hollywood.

Williamson, moreover, must not have lacked wit and personality, essential for survival in this environment, for one of his sponsors, the Countess of Mayo, during his lecture tour in England in 1958, characterized him in this way: "He has a silver tongue… a golden touch, and a mind like a steel trap."

In *Tell it on the Mountain*, William R. Lasky's autobiography, son of Hollywood magnate Jesse L. Lasky and nephew of Samuel Goldwyn, one can find compelling evidence of the esteem in which Bishop Michel d'Obrenovic was held in this milieu. He is in a photograph with film and TV producer Tom Lewis, actress Rhonda Fleming and William R. Lasky. The caption introduces him as "a leader in the Syro-Chaldean Catholic Church…" The photograph was taken in the early 1970s. William Lasky has his hand on his shoulder.

Hosted by a Psychic

In his lovely letter, David Spangler alludes to an astonishing woman, endowed with gifts of clairvoyance. Her name was Thelma Dunlap. For 38 years she collaborated with the Los Angeles and Long Beach police in solving crimes. She also guided her archaeologist husband in his excavations. According to the legendary bookseller and bibliophile specializing in ufology, Robert C. Girard, who knew her very well, in late 1977 she had discovered George Hunt Williamson in bad shape in Ojai, California, where he had left his Coptic Church. For some unspecified reason, "she had been looking for him and when she found where he was, she could see he was in deep trouble" (due to heart-related problems). She invited him to come to live with her. He did not have much of an alternative, or so it seems, and he accepted. He lived at her home in Long Beach until his death in January 1986. Bob also confirmed to me several important points; she was neither his wife, as some people have said, "nor his mistress, being some 20 or 25 years older, but was strictly a benefactor" who helped him in a difficult time. She invited him to come and stay with her, which he accepted. "He had his own room and a separate 'office' in her house, where his files and his library were set up." For exactly eight years, he lived at her home, with her, almost "incognito," like a recluse, so to speak. As already mentioned, this may have had something to do with the attempt at "negotiation" from Marshal Tito.

But, once again, the world of movies was not far away because Thelma Dunlap had been an intimate friend of Howard Hughes, the billionaire entrepreneur, airman, aircraft manufacturer and film producer — it was he who discovered and gave the first chance of stardom to Jane Russell in 1943. Life is often made up of these synchronicities that have only the appearance of being random.

Even though Bob Girard told me that Thelma had too strong opinions, was of a highly conspiratorial nature, had many "strange" ideas, and did not take criticism easily, it must have been a safe haven for Williamson to live there with her. At least he had all the latitude he needed to think again about a new writing career.

From 1978 to 1981 Williamson completed the screenplay on the quest for the Holy Grail at Thelma Dunlap's home. David Spangler then presented it to various producers. But the project, it seems, was never picked up…

In the same period, he worked on his own autobiography and also actively collaborated on another screenplay. Both projects carried the same title, *The Vision Quest*, and both remained unfinished. Inspired by his experiences from 1956–1958, the screenplay dealt with the spiritual journey of a young man who looked for enlightenment in Peru. As far as the biography is concerned, it was written with great care by a close friend of his, John Griffin, in part from hundreds of pages of material provided by Williamson, much of it ready to be used. Griffin, however, chose not to follow Williamson's style and bypassed a great amount of his seemingly pernickety directives. Out of the twelve chapters intended, the last six remained in draft form, or merely as a collection of ideas. Fortunately, the pivotal events at Desert Center in 1952 had been covered, but far too superficially in my opinion — especially if one considers the wealth of Williamson's original material, some of which I own. This material concerns the UFO events and was not revealed in Griffin's unfinished manuscript.

I learned from Griffin himself that despite his many efforts and letters of inquiry, no publisher could be found other than Williamson's British publisher, Neville Spearman. However, Spearman was only interested in another book under the name of George Hunt Williamson, not in a work by one John Griffin. The latter then told Williamson / D'Obrenovic to take the biographical material he had already organized and written and to do what Neville Spearman wanted. He never did. Was he hesitant, if not reluctant, to directly associate himself again with his old name for various reasons, the overriding one being that he had essentially gone under the radar? Or rather, was it that being weakened by two new cardiac alerts Williamson's health prevented him from completing this project?

Williamson was always sensitive to “signs” and “synchronicities.” For him, the Great Beyond sent signs showing us the path, or announced events. They could consist of encounters, dreams and visions; it is up to us to analyze them and to understand them. In this spirit, besides everyday life events, he used to make notes of all his dreams, even his visions sometimes. His last personal diary of about 50 pages labeled “Dying Diary” covers the period from January 3, 1981 to July 4, 1985. Here are some significant extracts ranging from the mundane to the mystical:

“(1981) July 1, Wed., a.m. — I went out in my ‘canoe’ on the ‘waters of the Dream Time.’ (an ‘awake’ or lucid state –). I went seeking my Hopi brothers. I got a quick response, with faces, lights, sights, images, etc. I saw the face of a fox. I then saw an owl, but it was ‘tilted’– (at an angle). I asked if these were symbolic of clans or represented names of individuals. I then was shown a ‘white fox.’ I assumed this ‘white fox’ is one of my teachers. I believe the owl must be ‘Falling Owl !’ (Another Teacher)”

“(1981) Mar. 5, Thurs. 3 a.m. — Impressed with fact that there will be a death in the U.S.A. Space Shuttle program soon!”

“(1981) Mar. 19th. — Thurs. On evening TV News — A death on Space Shuttle Program — (as I received 2 weeks ago above –) !!”

“1981. September 16, Wed., a.m. — I was with Betty (in a dream) [his first wife, who passed away in Peru.— *Author*] at Cornell college

— she was honored scholastically with grade of 135 (or: 145 ?) — the highest ever achieved in college's history."

"1981. October 9, Fri., 6 a.m. — A presence (Lloyd V. Flowers?)* went from living room upstairs to my bedroom with me. Before going to sleep I saw (in this order):

1. A circle-cross.
2. A butterfly.
3. A puppy (dog).
4. A Masonic symbol of compass and square.

* [Lloyd V. Flowers was a Californian paleographer "who died in 1965 while on a desert expedition." He was also a writer of Masonic inspiration — I once had a copy of one of his books, the dust jacket of which had "a Masonic symbol of the compass and square…" He was a close friend of Thelma Dunlap and they reseached together into all sort of occult and ancient historical matters.— *Author*]

"1981. December 15, Tues. — 3:30 p.m. Investiture of Capt. Michael C. Johnston as a Knight of Malta (Justice). Chapel of St. Luke, Long Beach, CA."

"1982. August 16, Mon. — 12 noon — While taking a shower I'm given title of second book in "Secret series" — "Secret of the High Lama" — (Return to Shangri-La.)."

"1983. July 26, Tues., 5 a.m.: — I dream of going to a pueblo with Indians — a woman greets me — I am with a young man (who is symbolic of the youth my writings will reach, I believe). It is mystical – strange. I find myself on a white Pegasus — He starts to fly away and I realize I am dying (being taken away). I ask him if I'm dying. He nods "yes." I say I don't want to go yet — and ask if I must go. He says, no, the choice is mine. I ask him if I'm dead yet. He says, no. I say I still have too much to do. He says it has been given as a blessing so I may rest. I say no I must stay.

The young man was frantic and kept saying, "Don't go — Don't go!!!" I asked if I'd see him (Pegasus) again — He said you will. I asked when and he said — If you choose to stay now — it will be a long time before you see me again. I knew the Pegasus was Death.

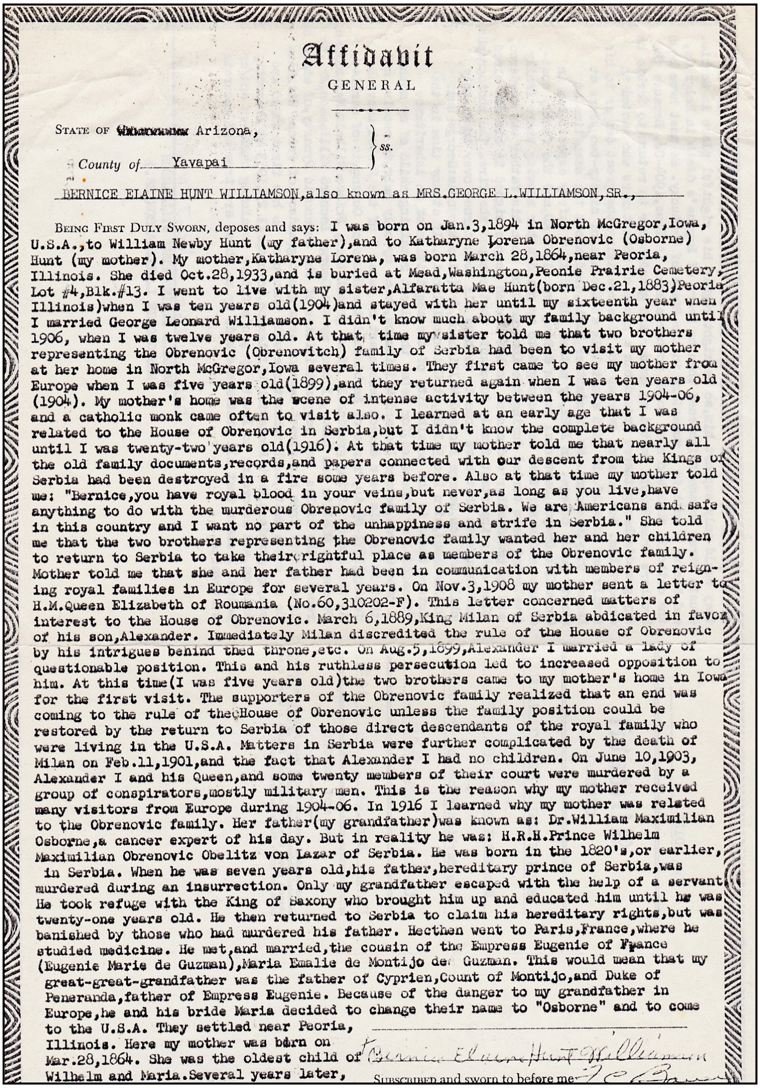
He brought me back to the ground — I started to walk down the large, long corridor with the young man on my left and I felt the Pegasus at my right side and suddenly he turned into a Chinese Sage, all dressed in white silk with white embroidery, Chinese skull cap, and wide sleeved blouse shirt. He was very white and has large blue eyes."

"Sept. 24, 1983 — Saturday — 3 a.m.: — At 2:45 a.m. I heard a loud knock between Thelma's and my bedrooms. I got up to find *Space 1999* was on TV. The Episode on 'Arkadia' was on. Thelma got up and joined me to watch it. She had gotten in a dream the name of a 'Mr. Cole.'"

****

The fourth heart attack which struck George Hunt Williamson on January 25, 1986 proved fatal. And no doubt that the horse Pegasus took him far away that very day…

This is what I was able to bring to light about the "hidden" years of George Hunt Williamson through documents now in my ownership. They are verifiable "facts" that allow us to understand something about that period. Of course, wide areas of shadow still remain which will only disappear as new documents surface. But George Hunt Williamson, who did not dislike being called "the most enigmatic UFO figure," to quote a 1979 letter by him in my files, would not have minded that so much of his life should remain cloaked in mystery. Let us grant him, then, this aura which after all he seemed to seek.



Affidavit

GENERAL

STATE OF Arizona,
County of Yavapai } ss.

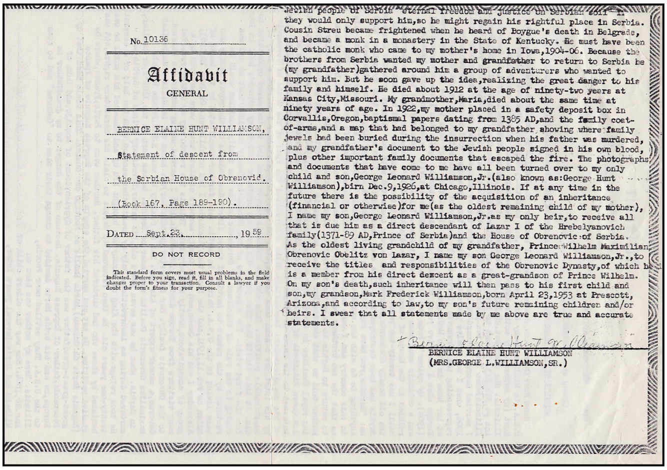
BERNICE ELAINE HUNT WILLIAMSON, also known as MRS. GEORGE L. WILLIAMSON, SR.,

BEING FIRST DULY SWORN, deposes and says: I was born on Jan.3,1894 in North McGregor,Iowa, U.S.A.,to William Newby Hunt (my father),and to Katharyne Lorena Obrenovic (Osborne) Hunt (my mother). My mother,Katharyne Lorena, was born March 28,1864,near Peoria, Illinois. She died Oct.28,1933,and is buried at Mead,Washington,Peonie Prairie Cemetery, Lot #4,Blk.#13. I went to live with my sister,Alfaratta Mae Hunt(born Dec.21,1883)Peoria Illinois)when I was ten years old(1904)and stayed with her until my sixteenth year when I married George Leonard Williamson. I didn't know much about my family background until 1906, when I was twelve years old. At that time my sister told me that two brothers representing the Obrenovic (Obrenovitch) family of Serbia had been to visit my mother at her home in North McGregor,Iowa several times. They first came to see my mother from Europe when I was five years old(1899),and they returned again when I was ten years old (1904). My mother's home was the scene of intense activity between the years 1904-06, and a catholic monk came often to visit also. I learned at an early age that I was related to the House of Obrenovic in Serbia,but I didn't know the complete background until I was twenty-two years old(1916). At that time my mother told me that nearly all the old family documents,records,and papers connected with our descent from the Kings of Serbia had been destroyed in a fire some years before. Also at that time my mother told me: "Bernice,you have royal blood in your veins,but never,as long as you live,have anything to do with the murderous Obrenovic family of Serbia. We are Americans and safe in this country and I want no part of the unhappiness and strife in Serbia." She told me that the two brothers representing the Obrenovic family wanted her and her children to return to Serbia to take their rightful place as members of the Obrenovic family. Mother told me that she and her father had been in communication with members of reigning royal families in Europe for several years. On Nov.3,1908 my mother sent a letter to H.M.Queen Elizabeth of Roumania (No.60,310202-F). This letter concerned matters of interest to the House of Obrenovic. March 6,1889,King Milan of Serbia abdicated in favor of his son,Alexander. Immediately Milan discredited the rule of the House of Obrenovic by his intrigues behind thed throne,etc. On Aug.5,1899,Alexander I married a lady of questionable position. This and his ruthless persecution led to increased opposition to him. At this time(I was five years old)the two brothers came to my mother's home in Iowa for the first visit. The supporters of the Obrenovic family realized that an end was coming to the rule of the House of Obrenovic unless the family position could be restored by the return to Serbia of those direct descendants of the royal family who were living in the U.S.A. Matters in Serbia were further complicated by the death of Milan on Feb.11,1901,and the fact that Alexander I had no children. On June 10,1903, Alexander I and his Queen,and some twenty members of their court were murdered by a group of conspirators,mostly military men. This is the reason why my mother received many visitors from Europe during 1904-06. In 1916 I learned why my mother was related to the Obrenovic family. Her father(my grandfather)was known as: Dr.William Maximilian Osborne,a cancer expert of his day. But in reality he was: H.R.H.Prince Wilhelm Maximilian Obrenovic Obelitz von Lazar of Serbia. He was born in the 1820's,or earlier, in Serbia. When he was seven years old,his father,hereditary prince of Serbia,was murdered during an insurrection. Only my grandfather escaped with the help of a servant He took refuge with the King of Saxony who brought him up and educated him until he was twenty-one years old. He then returned to Serbia to claim his hereditary rights,but was banished by those who had murdered his father. Hecthen went to Paris,France,where he studied medicine. He met,and married,the cousin of the Empress Eugenie of France (Eugenie Marie de Guzman),Maria Emalie de Montijo de Guzman. This would mean that my great-great-grandfather was the father of Cyprien,Count of Montijo,and Duke of Peneranda,father of Empress Eugenie. Because of the danger to my grandfather in Europe,he and his bride Maria decided to change their name to "Osborne" and to come to the U.S.A. They settled near Peoria, Illinois. Here my mother was born on Mar.28,1864. She was the oldest child of Wilhelm and Maria.Several years later,

Bernice Elaine Hunt Williamson

SUBSCRIBED and sworn to before me

Front page of the notarized affidavit attesting to the royal descent of George Hunt Williamson, signed by his mother, Bernice Elaine Hunt Williamson, on September 23, 1959. © Michel Zirger / Agence Martienne



No. 10136

Affidavit

GENERAL

BERNICE ELAINE HUNT WILLIAMSON,

Statement of descent from

the Serbian House of Obrenović.

(Book 167, Page 189-190).

DATED Sept.23, 19 59

DO NOT RECORD

This standard form covers most usual problems in the field indicated. Before you sign, read it, fill in all blanks, and make changes proper to your transaction. Consult a lawyer if you doubt the form's fitness for your purpose.

Jewish people of Serbia "eternal freedom and justice on Serbian soil" if they would only support him, so he might regain his rightful place in Serbia. Cousin Streu became frightened when he heard of Boygue's death in Belgrade, and became a monk in a monastery in the State of Kentucky. He must have been the catholic monk who came to my mother's home in Iowa, 1904-06. Because the brothers from Serbia wanted my mother and grandfather to return to Serbia he (my grandfather) gathered around him a group of adventurers who wanted to support him. But he soon gave up the idea, realizing the great danger to his family and himself. He died about 1912 at the age of ninety-two years at Kansas City, Missouri. My grandmother, Maria, died about the same time at ninety years of age. In 1922, my mother placed in a safety deposit box in Corvallis, Oregon, baptismal papers dating from 1385 AD, and the family coat-of-arms, and a map that had belonged to my grandfather showing where family jewels had been buried during the insurrection when his father was murdered, and my grandfather's document to the Jewish people signed in his own blood, plus other important family documents that escaped the fire. The photographs and documents that have come to me have all been turned over to my only child and son, George Leonard Williamson, Jr. (also known as: George Hunt Williamson), birn Dec. 9, 1926, at Chicago, Illinois. If at any time in the future there is the possibility of the acquisition of an inheritance (financial or otherwise) for me (as the oldest remaining child of my mother), I name my son, George Leonard Williamson, Jr. as my only heir, to receive all that is due him as a direct descendant of Lazar I of the Hrebelyanovich family (1371-89 AD, Prince of Serbia) and the House of Obrenovic of Serbia. As the oldest living grandchild of my grandfather, Prince Wilhelm Maximilian Obrenovic Obelitz von Lazar, I name my son George Leonard Williamson, Jr., to receive the titles and responsibilities of the Obrenovic Dynasty, of which he is a member from his direct descent as a great-grandson of Prince Wilhelm. On my son's death, such inheritance will then pass to his first child and son, my grandson, Mark Frederick Williamson, born April 23, 1953 at Prescott, Arizona, and according to law, to my son's future remaining children and/or heirs. I swear that all statements made by me above are true and accurate statements.

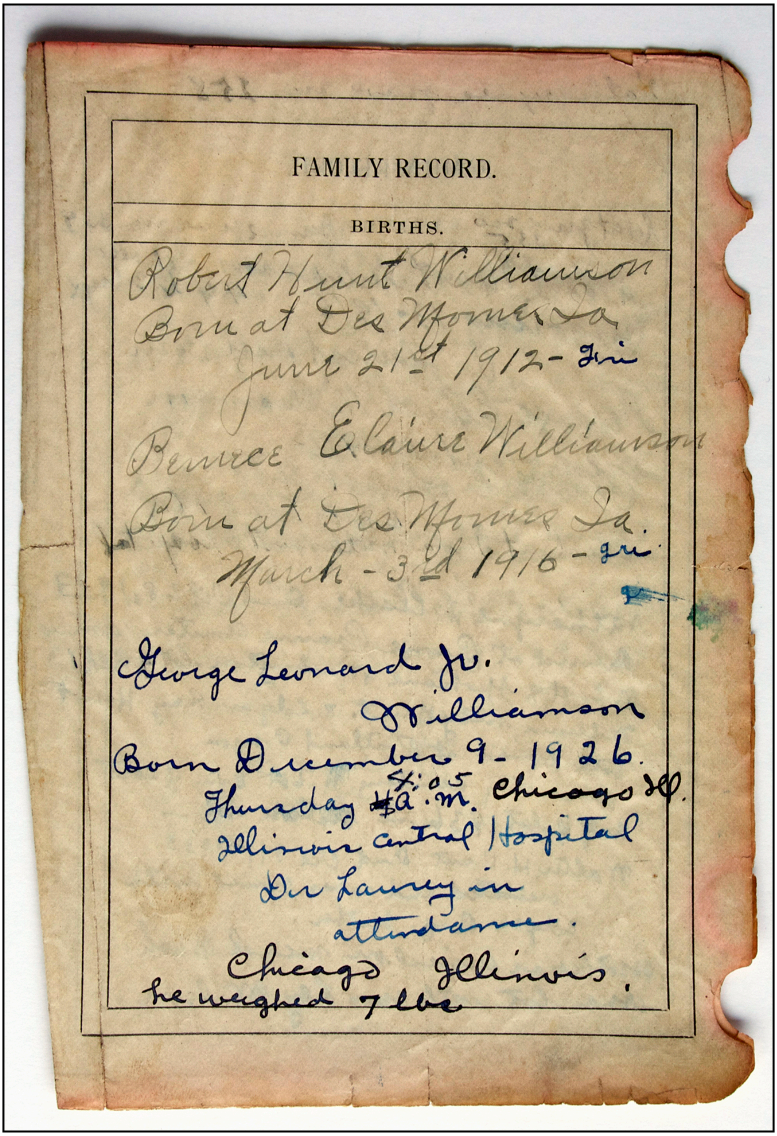
Bernice Elaine Hunt Williamson

BERNICE ELAINE HUNT WILLIAMSON
(MRS. GEORGE L. WILLIAMSON, SR.)

Notarized affidavit to the royal descent of Williamson signed by his mother (page 2). © Michel Zirger / Agence Martienne

BIRTHDAY GREETINGS
Certificate of Marriage
JOINED IN MARRIAGE

The Bible and various family papers (family book, marriage certificate of his parents, etc.) that belonged to George Hunt Williamson. © Michel Zirger / Agence Martienne



FAMILY RECORD.

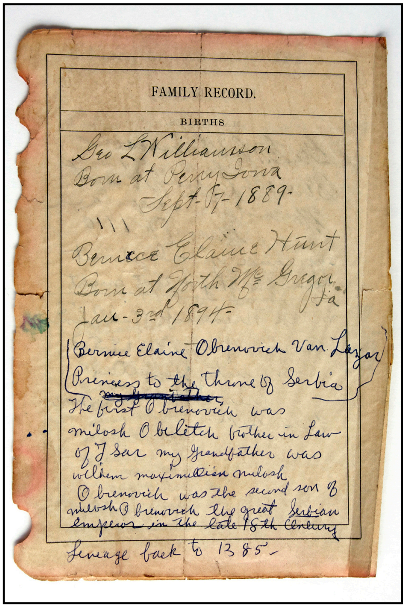
BIRTHS.

Robert Hunt Williamson
Born at Des Moines Ia
June 21st 1912 - Fri

Bernice Elaine Williamson
Born at Des Moines Ia.
March - 3rd 1916 - Fri

George Leonard Jr.
Williamson
Born December 9 - 1926.
Thursday ~~4~~ 4:05 a.m. Chicago Ill.
Illinois central Hospital
Dr Lamey in
attendance.
Chicago Illinois.
he weighed 7 lbs

Family book of the Williamsons, recording the birth of "George Leonard Jr. Williamson" (George Hunt Williamson). © Michel Zirger / Agence Martienne



FAMILY RECORD.

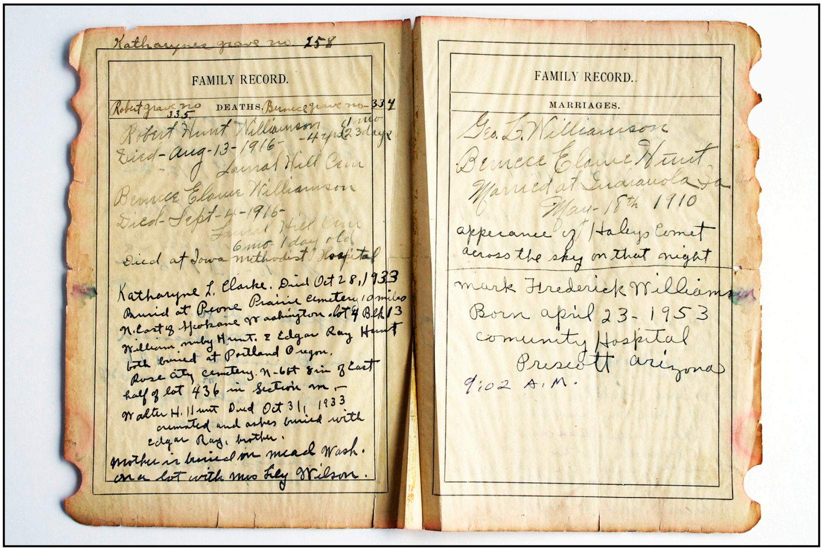
BIRTHS

Geo L Williamson
Born at Perry Iowa
Sept-17-1889-

Bernice Elaine Hunt
Born at North Mc Gregor
Ia
Jan-3rd 1894-

Bernice Elaine Obrenovich Van Lazar
Princess to the throne of Serbia
~~my grandfather~~
The first Obrenovich was
milosh Obelitch brother in Law
of J Sar my Grandfather was
wilhem maximillian milosh
Obrenovich was the second son of
milosh Obrenovich the great Serbian
emperor in the late 18th Century
Lineage back to 1385-

The page of the family book concerning the mother of G. H. Williamson, "Bernice Elaine Obrenovich van Lazar, princess to the throne of Serbia"… (it is in his mother's handwriting).
© Michel Zirger / Agence Martienne



Katharynes grave no. 258

FAMILY RECORD.

Robert grave no 335 DEATHS. Bernice grave no-334

Robert Hunt Williamson -4 yrs 1 mo 23 days
Died-Aug-13-1916-
Laurel Hill Cem

Bernice Elaine Williamson
Died-Sept-4-1916-
Laurel Hill Cem
6 mo-1 day old
Died at Iowa methodist Hospital

Katharyne L. Clarke. Died Oct 28, 1933
Buried at Peone Prairie cemetery 10 miles
N. East of Spokane Washington. lot 4 Blk 13
William mulby Hunt. & Edgar Ray Hunt
both buried at Portland Oregon.
Rose city cemetery. N-6ft 8in of East
half of lot 436 in Section m.
Walter H. Hunt Died Oct 31, 1933
cremated and ashes buried with
edgar Ray, brother.
mother is buried in mead Wash.
on a lot with mrs Lily Wilson.

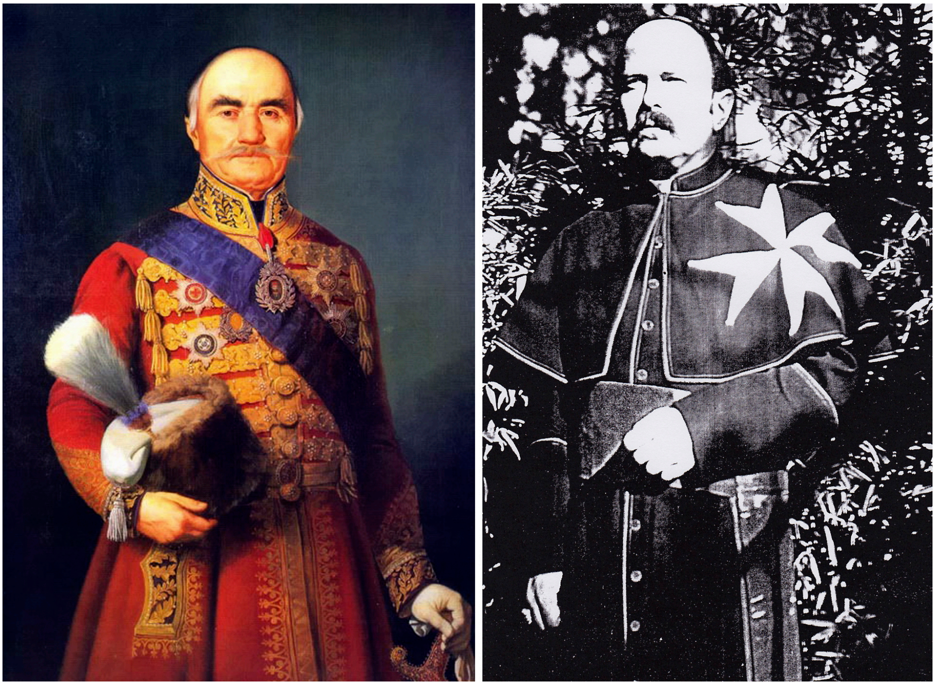
FAMILY RECORD.

MARRIAGES.

Geo. L. Williamson
Bernice Elaine Hunt
Married at Indianola Ia
Mar-18th 1910
appearance of Haleys Comet
across the sky on that night

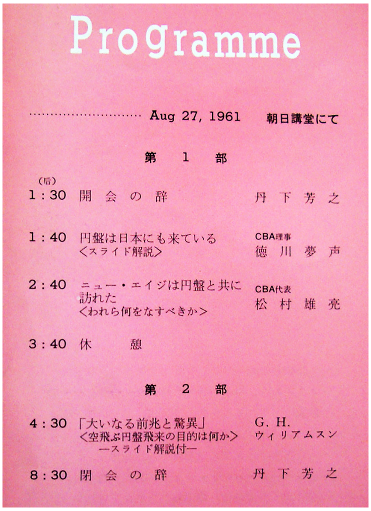
mark Frederick Williams
Born april 23-1953
community Hospital
Prescott arizona
9:02 A.M.

Family book (continuation) with information on G. H. Williamson's grandmother, Katharyne Lorena Clarke on the left page. Note on right page the birth of Williamson's son, Mark, on April 23, 1953. © Michel Zirger / Agence Martienne



Prince Milos I d’Obrenovic (1780–1860), sovereign of Serbia (left), ancestor of Michel d’Obrenovic / George H. Williamson (right), seen here as a bishop in 1975. The resemblance is striking! (Note the unique cross of the order of the Knights of Malta… confirming the rumor that he belonged to the order!) (Illustration edited by the author)

© Michel Zirger / Agence Martienne



Programme

…………………………… Aug 27, 1961　朝日講堂にて

第　1　部

(后) 1：30	開　会　の　辞	丹　下　芳　之
1：40	円盤は日本にも来ている ＜スライド解説＞	CBA理事 徳　川　夢　声
2：40	ニュー・エイジは円盤と共に訪れた ＜われら何をなすべきか＞	CBA代表 松　村　雄　亮
3：40	休　　憩	

第　2　部

4：30	「大いなる前兆と驚異」 ＜空飛ぶ円盤飛来の目的は何か＞ —スライド解説付—	G. H. ウィリアムスン
8：30	閉　会　の　辞	丹　下　芳　之

Poster announcing a lecture by Williamson in Tokyo.

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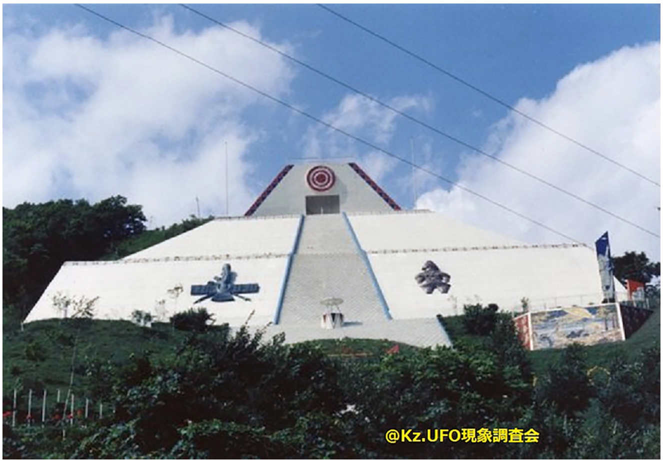
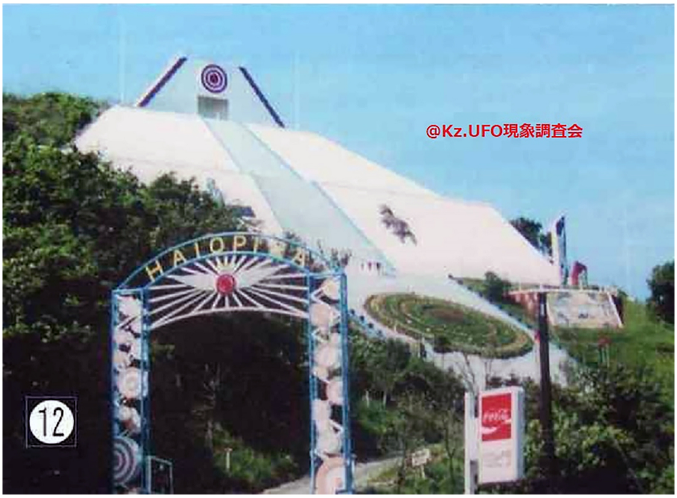
Yusuke J. Matsumura.

Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)


@Kz.UFO現象調査会

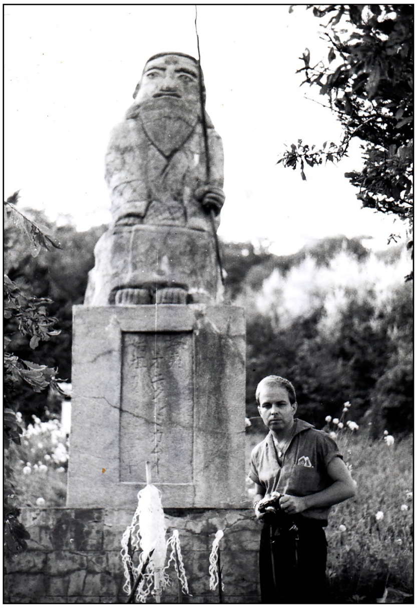
Haiopira Sun Pyramid.
Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)


@Kz.UFO現象調査会
HAIOPIRA
12

Haiopira Sun Pyramid from another angle.
Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)

WELCOME THE HON
©amamiya&kz.ufo

Yusuke Matsumura and Brinsley Le Poer Trench in Japan in 1964. Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)



Williamson in front of Okikurumi-Kamui, at Haiopira in Hokkaido, in 1961.
Courtesy of Dr. Michael D. Swords

George Hunt Williamson in front of Amida Buddha at the Byodoin Temple in Kyoto, Japan.
Courtesy of Dr. Michael D. Swords

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On August 17, 1961, a "welcome" dinner at "Tokyo Kaikan," one of the city's foremost restaurants. Yusuke Matsumura (standing), George Hunt Williamson, and Chieko Yamano, a CBA board member. Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)

サントリー
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Another view of the same dinner.

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On August 29, 1961, before another dinner, George Hunt Williamson, Yusuke Matsumura (left) and a celebrity of the time, actress and mime, Mamako Yoneyama.

Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)

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Tea-break in a "Ryokan," a traditional Japanese inn, — Yusuke Matsumura (left) and George Hunt Williamson. Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)

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And dinner… Yusuke Matsumura (left) and George Hunt Williamson. Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)

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Yusuke Matsumura
with a “Dogu” figurine.
Courtesy of Amamiya
and KZ. Ufo Network Japan (Ken J. Shiro)

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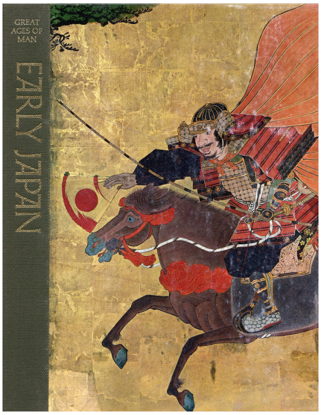
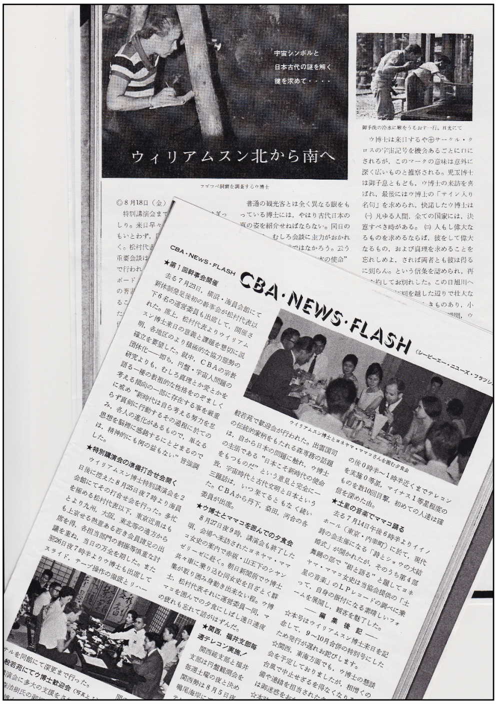
September 25, 1961, George Hunt Williamson on the train enroute to Yokohama port from where he sailed back to the US on a cargo liner, the “C.E. Dant.” Accompanying him, Yusuke Matsumura (on the left). Courtesy of Amamiya and KZ. Ufo Network Japan (Ken J. Shiro)



One book from the personal library of G.H. Williamson / Michel d'Obrenovic: *Early Japan* by Jonathan Norton Leonard published by Time-Life Books (1968)
Collection Great Ages of Man. Michel Zirger Archive



宇宙シンボルと
日本古代の謎を解く
鍵を求めて・・・・

ウィリアムスン北から南へ

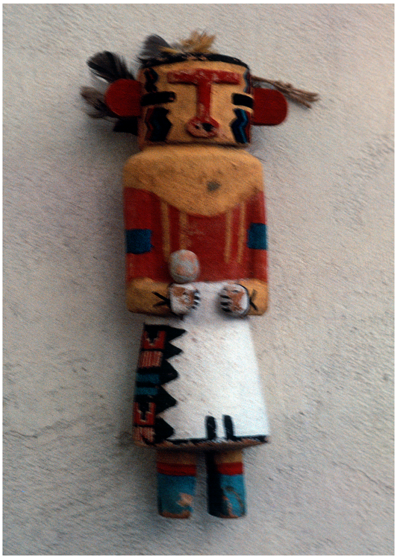
フゴッペ洞窟を調査するウ博士

御手洗の冷水に喉をうるおす一行。日光にて

ウ博士は来日するや⊕サークル・クロスの宇宙記号を機会あるごとに口にされるが，このマークの意味は意外に深く広いものと推察される。児玉博士は御子息ともども，ウ博士の来訪を喜ばれ，最後にはウ博士の「サイン入り名句」を求められ，快諾したウ博士は ㈠ 凡ゆる人間，全ての国家には，決意すべき時がある。㈡ 人もし偉大なるものを求めるならば，彼をして偉大なるもの，および真理を求めることを忘れしめよ，されば両者とも彼は得るに到らん。という信条を認められ，再

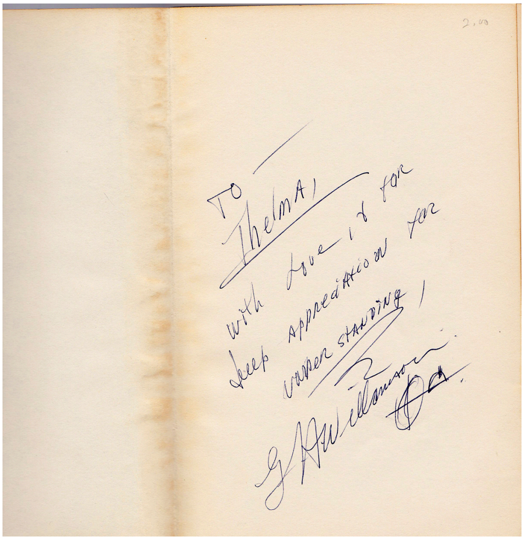
CBA・NEWS・FLASH

Two sample pages from a 1961 Japanese UFO magazine "*Sora tobu enban News*" (Flying Saucer News) published by the Cosmic Brotherhood Association (CBA) headed by Yusuke Matsumura. This Vol. 4 Nº. 9–10 is one of three very difficult-to-find issues dedicated mostly to G. H. Williamson's trip to Japan. The title of the upper left-hand picture is: "Williamson from North to South. In search of the key to mysteries of ancient Japan and cosmic symbols…" The upper right-hand picture was taken at Nikko. The others are of two of the many banquets in his honor — one with Mamako Yoneyama already referred to in a previous picture. Coll. Michel Zirger



The Kachina doll given to Williamson in 1949. Photograph taken by Williamson himself. (Color negative owned by the author)

© Michel Zirger / Agence Martienne

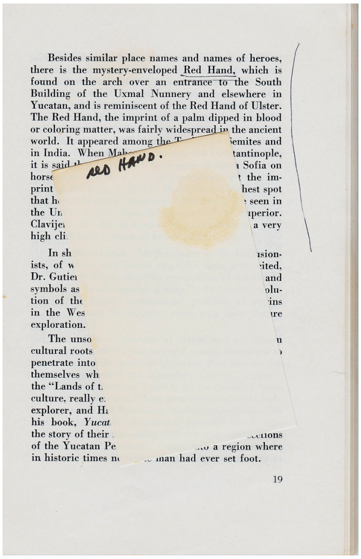


2.00

To
Thelma,
with love & for
deep appreciation for
understanding!
G H Williamson

Fascinated since his Desert Center experience by the symbol of the circle-cross, George Hunt Williamson ended up incorporating it into his signature. I present here the example of a dedication of a copy of his book *The Saucers Speak* to his benefactress, Thelma Dunlap.

Coll. Michel Zirger / Agence Martienne



Besides similar place names and names of heroes,
there is the mystery-enveloped Red Hand, which is
found on the arch over an entrance to the South
Building of the Uxmal Nunnery and elsewhere in
Yucatan, and is reminiscent of the Red Hand of Ulster.
The Red Hand, the imprint of a palm dipped in blood
or coloring matter, was fairly widespread in the ancient
world. It appeared among the T emites and
in India. When Mah tantinople,
it is said t Sofia on
horse the im-
print hest spot
that h seen in
the Ur perior.
Clavije a very
high cli

In sh sion-
ists, of w ited,
Dr. Gutie and
symbols as olu-
tion of the ins
in the Wes re
exploration.

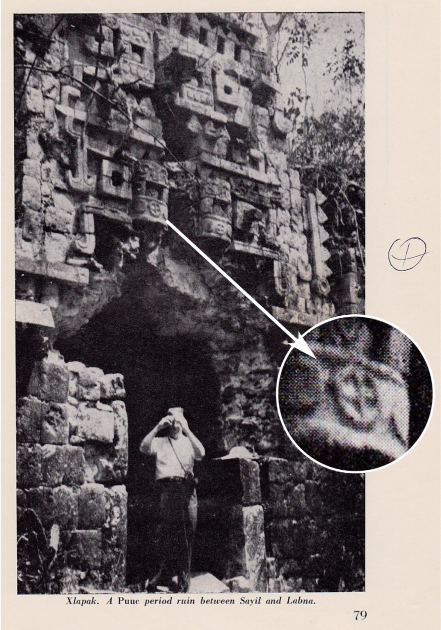
The unso n
cultural roots
penetrate into
themselves wh
the "Lands of t
culture, really e
explorer, and H
his book, *Yucat*
the story of their ctions
of the Yucatan Pe a region where
in historic times n man had ever set foot.

19

RED HAND.

Page extracted from one of the numerous tourist guides of Mayan sites Williamson acquired on the spot in 1961, and into which he underlined certain passages and inserted index cards concerning his interests of the moment. This page shows the mystery of the "Red Hand."

Coll. Michel Zirger / Agence Martienne

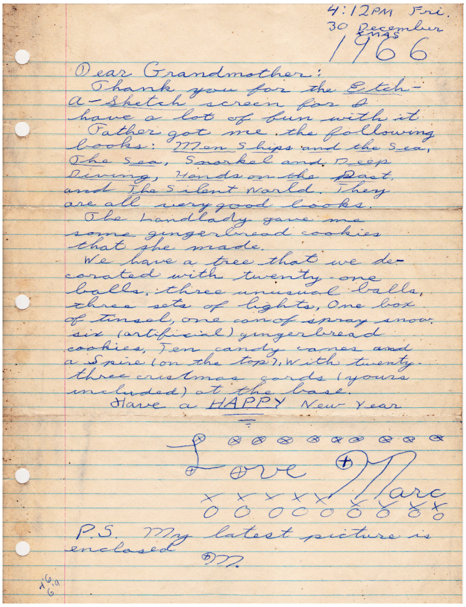


Xlapak. A Puuc period ruin between Sayil and Labna.

79

In the same tourist guide on the site of Uxmal, Williamson drew in the margin the circle-cross visible above the entrance of one of the temples of Uxmal. Since his experience at Desert Center with Adamski, this symbol had become one of the focal points of his research.

Coll. Michel Zirger / Agence Martienne



4:12PM Fri.
30 December
XMAS
1966

Dear Grandmother:

Thank you for the Etch-a-Sketch screen for I have a lot of fun with it.

Father got me the following books: Men Ships and the Sea, The Sea, Snorkel and Deep Diving, Hands on the Past, and The Silent World. They are all very good books.

The Landlady gave me some gingerbread cookies that she made.

We have a tree that we decorated with twenty-one balls, three unusual balls, three sets of lights, One box of tinsel, one can of spray snow, six (artificial) gingerbread cookies, Ten candy canes and a Spire (on the top). With twenty-three cristmas cards (yours included) at the base.

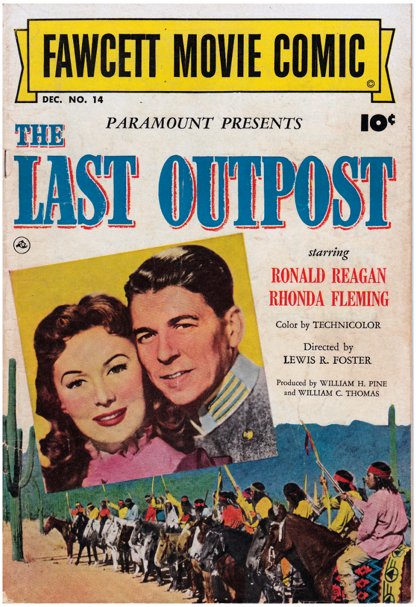
Have a HAPPY New Year

Love Marc

P.S. My latest picture is enclosed

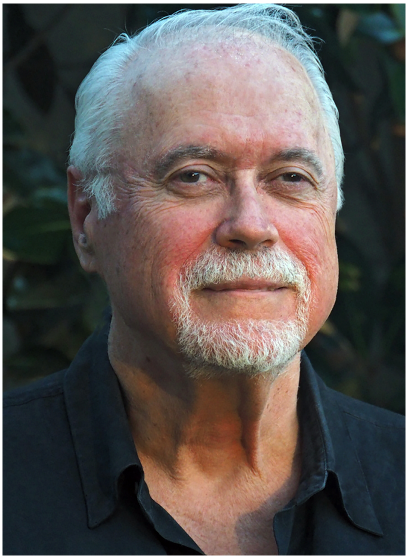
M.

A 1966 letter by G. H. Williamson’s son Marc (when 12 years old). Coll. Michel Zirger

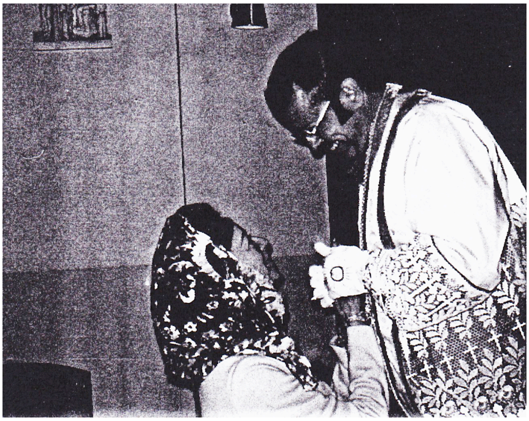

FAWCETT MOVIE COMIC
DEC. NO. 14
PARAMOUNT PRESENTS
10¢
THE LAST OUTPOST
starring
RONALD REAGAN
RHONDA FLEMING
Color by TECHNICOLOR
Directed by LEWIS R. FOSTER
Produced by WILLIAM H. PINE and WILLIAM C. THOMAS

Photographs from the movie *The Last Outpost* illustrating the cover of a Comics adaptation. We can distinguish George Hunt Williamson (“disguised” as an Apache, with a white headband, looking at the camera) in the middle of the row of “Apache” brave warriors.

Coll. Michel Zirger / Agence Martienne



John Lawrence Griffin, close-friend and collaborator of G. H. Williamson from the mid-1970s up to the death of the author of *Other Tongues – Other Flesh*.
Courtesy of John Griffin

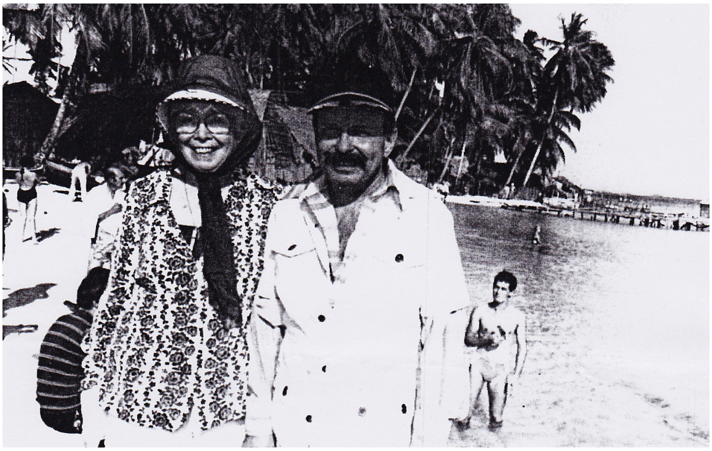


Williamson (Michel d'Obrenovic) as priest and former star and his wife, Jennifer Holt, in 1973 (Consecration Service in Santa Barbara) Courtesy of Robert C. Girard / Coll. Michel Zirger / Agence Martienne

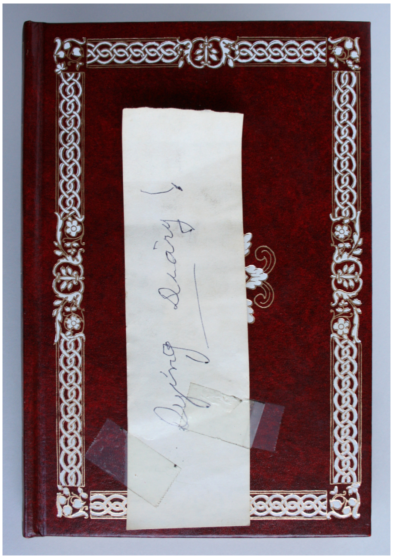
Thelma Dunlap on the left. The man is Henry Maday, who lived in Long Beach at the time (1980s). He had been very active in the Detroit Flying Saucer Club in the early 1950s, and was responsible for many of the club's high-visibility projects. It was he who invited the leading contactees of the day to lecture at large auditoriums in Detroit, including Adamski and GHW. They also issued publications or transcripts of the lectures. Courtesy of Robert C. Girard /Coll. Michel Zirger / Agence Martienne

George Hunt Williamson (56) and "Dame Thelma Dunlap" (76) during the 1983 "Stella Solaris" cruise. Courtesy of Robert C. Girard / Coll. Michel Zirger / Agence Martienne

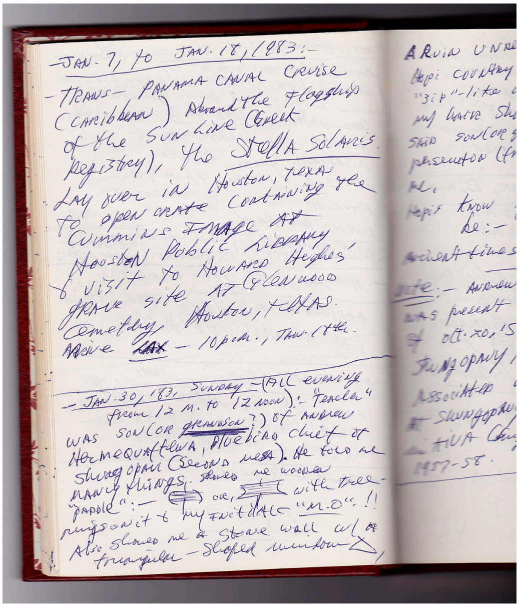
Not from an episode of *The Love Boat* TV series but the Captain’s dinner during a Sun Line “Stella Solaris” cruise in the Caribbean in January 1983. Thelma Dunlap is at the right of the captain (middle right of the table) and Michel d’Obrenovic (GHW) second from the right, with the mustache. Courtesy of Robert C. Girard / Coll. Michel Zirger / Agence Martienne



George Hunt Williamson and Thelma Dunlap in a stop-over in the San Blas Islands in the Caribbean in January, 1983. Courtesy of Robert C. Girard / Coll. Michel Zirger / Agence Martienne



Front cover of Williamson's "Dying Diary" © Michel Zirger



-JAN. 7, to JAN. 18, 1983:-

-TRANS- PANAMA CANAL CRUISE (CARIBBEAN) Aboard the Flagship of the SUN LINE (Greek registry), the STELLA SOLARIS.

Lay over in Houston, Texas to open crate containing the Cummins ~~Image~~ At Houston Public Library & visit to Howard Hughes' grave site at Glenwood Cemetery, Houston, Texas.

Arrive LAX - 10 p.m., Jan. 18th.

- JAN. 30, '83, SUNDAY - (All evening from 12 M. to 12 noon):- "Teacher" was son (or grandson?) of Andrew Hermequaftewa, Bluebird chief of Shungopavi (Second Mesa). He told me many things, showed me wooden "paddle":- or, with tree-rings on it & my initials "M.O." !! Also showed me a stone wall w/ a triangular-shaped window,

A Ruin unre
Hopi country
"zip"-like
my native sh
said son (or g
presentation (fr
me.
Hopis know
be:-
~~ancient times~~

Note:- Andrew
was present
of Oct. 20, '5
Shungopavy
associated
at Shungopav
on HVA Cong
1957-58.

A page of Williamson's "Dying Diary." He mentions going that day with Thelma Dunlap to Howard Hughes' grave.

© Michel Zirger / Agence Martienne

5

Itinerary of a Contactee

In the first colors of dawn, a train winds its way through the Italian countryside. A long green and white night train. The driver at the control panel has his eyes fixed on the rail track scrolling before him when his assistant exclaims:

"Hey! Tonio, what are these lights in the sky which have been following us for some time now?"

Abandoning for one moment his levers, the driver bends towards the window of the opposite door and his jaw drops. *But what are these things?* Three lights, or rather three objects surrounded by green light, seem to escort the locomotive. Some passengers, early risers or sleepless, have also noticed them and are observing them from the windows of the corridors. One of the objects leaves the formation and comes close enough to be seen as a metallic disk, topped with a dome, the whole surrounded by a kind of halo of hazy green color. There is no possible doubt whatsoever, it is indeed one of those flying saucers the newspapers have been talking about. Then the objects gather, fly away and disappear immediately one after the other. Astounded, the witnesses are about to return to their compartments, when suddenly the luminous disks reappear over the tree line on the horizon and once again escort the train which is now approaching Lamezia Terme. Upon reaching the outskirts of the city the objects suddenly veer off, disappearing at tremendous speed.

Four hours later, the “Roma-Siracusa Rapido” train stops at the station of Catania. The doors of the cars open and a crowd waiting on the platform rushes to car no. 3. A man dressed in green is about to step down but cannot set foot on the platform. He has to stay on one of the steps as if on a sort of speakers’ corner podium.

“Professor, did you see the flying saucers following your train?”

Such a question could have destabilized anyone, but our man was apparently accustomed to this kind of question and did not appear to be surprised at all. He answered that, unfortunately, he had seen nothing.

Next time I shall avoid closing the curtains of my compartment, he thought.

What amazed him the most was the speed with which the information had reached the ears of this journalist, when he himself had just heard of it in the corridor of the train.

“Three luminous flying objects followed your train for about ten minutes. The drivers saw them. One of these so-called flying saucers is said to have even approached very near to the locomotive. One of the drivers reported the observation to the station of Lamezia Terme, who notified us.”

"I saw them too," exclaimed a passenger blocked behind the professor and who tried to step down, "they were surrounded by a green light…"

Having answered several questions the professor was finally able to put his feet on the ground. About fifty people were now gathered around the "little green man," as the Italian press would nickname him the next day. His green wool sports coat, freshly bought in Brazil, had indeed made a strong impression…

The welcome he received that morning of August 20, 1958, was more than warm given these unusual circumstances. The affair of the celestial escort of the Rome-Syracuse train received quite an echo on the peninsula, and the "professor," from now on nicknamed the "little green man," finding himself quoted in several columns of the Italian press that evening and the next day, was: George Hunt Williamson.

[I should point out a minor error in the article "George Hunt Williamson in Catania" by Franco Brancatelli (*Globus Magazine*, March-April 2013): Williamson did not arrive in Catania on "July 27" as stated in the article but definitely on August 20. This particular date of August 20, 1958 — and all the dates given in this book for that matter — come from Williamson's original papers in my files. Besides, it was confirmed by himself in a 1959 recording, and provable with Italian newspaper clippings from that period of August 1958.]

George Hunt Williamson's lecture tour in Italy, which that day brought him to Catania, Sicily, had begun under the best auspices.

Indeed, barely two days after his arrival in Rome, he had already been featured in Florence's press in a rather good photograph, with a very "adventurer" look: wide khaki army pants maintained at the ankles in Rangers, dark thick shirt, fold back cuffs and dark glasses.

So, let us go back in time four days to that initial arrival in Rome on August 16 and revisit his first days there.

The "professor" who did not know anything

After going through the customs at Rome airport, Williamson was immediately approached by a man and a woman, obviously British. They turned out to be representatives from Reuters News Agency. The man asked him with an expectant air:

"You're in Italy to see the 'Baccinello Man,' aren't you?"

The Baccinello Man? Williamson did not have the vaguest idea of what they were talking about. Meanwhile, some people who had come to pick him up at the airport had approached, among them was Colonel Costantino Cattoi, his main correspondent in Italy. The meaning of the question, even though in English, having not escaped them, he saw them nodding in an obviously affirmative way. Deducing that it must be important, Williamson answered with a laconic, "Yes!"

Absorbed in his journeys and his lectures, he had had no knowledge of the extraordinary discovery that Professor Johannes Hürzeler of the Museum of Natural History in Basle, Switzerland, had just made after a search of many years. On August 2, he found in the coal mine of the region of Grosseto, the fossilized remains of a prehistoric man, potentially 20 million years old... This early man-like creature was designated *Oreopithecus bambolii gervais*, but those in the know at that time still kept using the easier name “Baccinello man” because it had been found in the coal mine of that city. In brief, as Williamson’s passport indicated that he was an anthropologist, the customs officers had tipped off the two journalists — an English couple in fact, John and Sylvia Crosse — who had expected that experts would be coming because of this discovery. The timing itself turned out to be perfect for Williamson who was thus the first “expert” to arrive, but probably also the first one to know nothing about it… Satisfied to finally have put their hands on their Howard Carter, the reporters asked him if he would agree to accompany them to the mining site in Tuscany. Williamson looked again perplexedly at his friends who, as one, were nodding — Yes, Yes!

Then followed a long drive by car of no less than 87 miles, John Crosse at the wheel, and his wife, Sylvia — a pretty blond with shoulder-length hair in the style of Grace Kelly — trying, in spite of two rolled down windows and the traffic noise, to carry out a conversation with Williamson and Colonel Cattoi seated in the rather tiny back seat. The kindness of the Crosses and the gentleness of the colonel helped him forget his fatigue. After two and a half hours driving, stopping only twice for short breaks, he was rather happy to extricate himself from the Fiat 1100-103 to go and inspect the site of the creature of Baccinello.

The photograph already mentioned, showing our before-his-time-Indiana Jones, along with the Reuters couple, would appear in the daily paper *La Nazione* on August 18. In the article, “Professor” George Hunt Williamson was portrayed as the very first scientist to visit this site.

A nocturnal apparition

During the night something strange happened which I consider important to mention.

After his excursion to see the “Baccinello Man” he was exhausted and went to bed for a restorative night. However, and this was very unusual for him, he woke up in the middle of the night. Getting up to have a drink of water, for some reason he wondered, while still half-asleep, whether the letter he had sent from Rio three weeks ago to his wife Betty had reached her safely. As he had no telephone link with her in Peru, he relied on his mail.

He had just finished drinking his glass of Ferrarelle and was going back to bed, when he stopped dead in his tracks. There, in the middle of the room, stood Betty! She was wearing a flowery dress. Her image was rather clear, but visible through a sort of rippling water effect. Strangely, she did not wear her glasses. She seemed to smile at him, then the image became blurred and disappeared. The vision lasted only a couple of seconds, but enough to impress him to the core of his soul... Although he knew that their two spirits were connected as one and that this kind of communication was possible… all the same he now hesitated, alternating between a feeling of relief and concern...

As soon as I return home I must get a telephone installed!

Brazil, first step

Although he arrived in Rome from Madrid on August 16, his lecture tour had actually begun on July 21 in Brazil. He would have to cross the Atlantic Ocean for Portugal, Spain, and then Italy. Since the end of December 1956, he lived in Peru with his wife Betty Jane and his son Mark. On Sunday, July 20, 1958, at 11 a.m., he took off from Lima for São Paulo where the very next day he gave his first lecture.

Since 1957, all of Brazil seemed to be the focus of attention from extraterrestrial visitors. And São Paulo was not outdone. A large audience of all ages had thus come to this first lecture held in a hotel. A round of applause welcomed the person who had been together with the contactee George Adamski during the memorable events of Desert Center. The swell soon calmed down and an almost religious silence replaced it. Having put himself in sync with his Portuguese interpreter and having tapped on the microphone, George Hunt Williamson spoke:

"It is a great privilege and pleasure to be here in São Paulo to speak, of course, on the subject of 'flying saucers,' but also on my recent discoveries in Peru. However, as you are going to see, these two subjects are strangely connected. My real interest in flying saucers goes back to the day I opened the book by Major Donald Keyhoe, *The Flying Saucers Are Real*. It was on a rainy afternoon of 1951 in Minnesota where I stayed for my research among the Chippewa Indians. In its very first pages he reported a UFO sighting made over Tucson on February 1, 1949 in Arizona which I had witnessed myself, as well as hundred of other inhabitants. Needless to say, I could not put it down until I finished it. Subsequently in 1952 I read the book by Kenneth Arnold and Ray Palmer, *The Coming of the Saucers*, and at the end of the book there were a series of photographs of UFOs taken by George Adamski while observing the Moon with a telescope, and I said to myself: here is someone who might be able to help us. I say 'we' because, as a matter of fact, since August of that year, 1952, a small group and myself had entered in radio contact with certain occupants of these spaceships… These radio contacts were the object in 1954 of my first book, *The Saucers Speak*. We thus visited Adamski at his home near San Diego on the slopes of Mount Palomar in the hope that he …"

Auditors of Williamson were always struck by his serious, composed, and pragmatic side, his phrasing without bombast enhanced by some British intonations, the whole impression only reinforcing the image that people had formed of the "Dr. Williamson" introduced through Desmond Leslie and George Adamski's book, *Flying Saucers Have Landed*.

His lecture was illustrated with about a hundred slides, just two or three of them dealing with the footprints left at Desert Center by Orthon, the "Venusian", and, the rest with his recent exploration in Peru, in particular his discoveries of the "Petroglyphs of Pusharo" and of "Pomatana, the Lost City of a Thousand Stone Roofs," the latter during which he had injured himself after a fall from a mule…

During the traditional period of questions and answers which followed every lecture, one of the listeners asked the inescapable one:

"Dr. Williamson, I would like to know whether you really saw the cigar-shaped ship over Desert Center with Adamski?"

"The answer is easy: yes! And all other persons present also. It was rather high in the sky, but I was able to observe it for a long time through binoculars. It was a large, silvery, metallic-looking cigar reflecting the sun. I was able to see a black oval mark on the side, like an insignia, and a kind of opening on the underside. And let me anticipate the other question that certainly someone will ask me: yes, I did see George Adamski talking in the distance to 'someone,' whom you know now under the name of Orthon. And I did observe this man also through binoculars. My wife too. As far as we are concerned, we were about one mile away. In fact, the account of the events made by Adamski in *Flying Saucers Have Landed* is accurate and true."

In principle, he had chosen not to speak too much about Desert Center during his lectures. Even if this experience was fundamental to him, he tried to move towards other horizons, trying not to be defined by Desert Center, and not to make out of it his own main experience, which he could easily have done because, after all, that was what most people wanted to hear about.

The following evening he was the guest of another local UFO group. The reception was equally enthusiastic. Taking advantage of a few hours of freedom in the afternoon, he had visited the *Instituto Butantan*, famous for its snake farming, perhaps to protect himself better from the venomous tongues attacking him since 1953…

On July 24, he left for Rio and arrived at his hotel very late in the evening. The first thing he did on arriving was to get himself a typewriter. The hotel reception eventually rented him an old portable for a nominal sum. He felt absolutely impelled to write a long letter to his wife Betty to tell her how much she meant to him. He ended this letter with a "Good night for a little while darling, RIC." which was not his usual way of ending a letter… he had never used that tender phrase before… and later he wondered about it.

He gave his last lecture on August 5 in front of a large audience, among which were several high-ranking Brazilian Navy Officers. The theme of his presentation, which received a very good coverage in the press of Rio, was "Lost Worlds and the UFOs." The presence of this handful of high-ranking Officers earned him some confidences on their part. The Brazilian Navy had actually been at the center of numerous UFO sightings for these last few years, some of them supported by spectacular photographs.

"Their reality can no longer be doubted, and their origin is certainly extraterrestrial! " added one of them frankly.

"You are preaching to the choir you know…" said Williamson, for whom this acceptance of UFOs was music to his ears.

The famous Trindade Island UFO photographs taken on January 16, 1958, in the presence of Navy Officers, had effectively removed inhibitions on the part of the Brazilian authorities regarding the question of UFOs, to the point that the president of Brazil himself, Joscelino

Kubitschek, had endorsed them in front of the press. Since then, this series of four pictures — out of six actually snapped — has been enjoying a status almost equivalent to that of a national treasure. They were taken from the Brazilian Navy Hydrographic Ship "Almirante Saldanha" by a professional photographer, Almira Barauna, invited on board by the Geological Survey team to take underwater pictures. Several dozen crew members were present on the deck when, at 12:15 p.m., a strange Saturn-shaped UFO appeared over the sea. Barauna shot two photographs of the object before it disappeared behind one of the Trindade Island peaks. The UFO appeared again shortly, and he shot the third photograph. The fourth and fifth images, however, were lost due to the high speed of the object and also to the excitement of the crew as they accidentally were pushing for a better view. Suddenly, the UFO stopped in mid-air for a brief time and the last photograph was snapped. The object then sped away and vanished in the distance. The UFO was noiseless and wobbling sometimes and tipped twice. Several of the eye-witnesses, among whom Brazilian Air Force Reserve Captain Jose Viegas, and the president of Icarai Underwater Fishing Club, Amilar Vieira Filho, always confirmed having observed this bright object in the time frame the photographs were taken. In other words, the object was really in the sky. It should also be mentioned that in the early 1970s Barauna told Dr. J. Allen Hynek, former scientific consultant to US Air Force Project Blue Book, during a tape-recorded interview (available in the Wendy Connors Archives: *MP3 Ufology A Primer in Audio 1939–1959*) that the object was picked up on the Almirante Saldanha's radar 15 minutes before it came into view. He revealed also that all electrical power aboard the ship failed at the time the object made its appearance and all power returned suddenly when the object departed. It was also noticed that seagulls in the area disappeared just before the object came over the horizon. In addition to the Brazilian Navy Ministry sending the negatives to an Aero-photogrammetric Service for analysis, they were sent also to Kodak in the United States to do chemical and microscopic tests to make sure there was no tampering. With its multiple high-quality military witnesses, high-quality daytime photography, and supporting radar tracking, this case is one of the best-documented on record; no serious accusation of fraud has ever been leveled at it. A last point of importance, underlined by researcher Kevin D. Randle in his book *Scientific Ufology*, about two weeks before this incident another photograph of an apparently identical UFO was taken by a different photographer, a Navy sergeant, in that same area.

When two contactees meet…

One of the outstanding elements of his stay in Brazil, the country of such UFO activity and acceptance of the phenomenon, was probably his meeting on August 4 in Rio with the contactee of the moment, "Dino Kraspedon," who had attended his last two lectures. They also met in a less formal way. Even if he found him quite strange and sometimes wondered if he was not perhaps a Brazilian government agent, Williamson was happy to get to know him. Now there is a broad consensus in the UFO community to say that "Dino Kraspedon" was apparently a pen name; his real name being for some, Oswaldo Oliveira

Pedrosa, a bank employee, and for others, Aladino Felix, a right-wing terrorist… However, this controversy about the real identity of Dino Kraspedon only emerged in the mid-1960s, years after his meetings with George Hunt Williamson — at the time he was only Dino Kraspedon…

At the end of 1957, Dino Kraspedon published a book entitled *Contato com os discos voadores* (*My Contact with Flying Saucers*) in which he described the long conversations he had had with a supposed extraterrestrial. Having rapidly become a bestseller in Latin America, the book would be translated into English two years later. Being an atheist the author had supposedly converted to Christianity following those conversations. The book was as strange as the author, for, strictly speaking, in spite of its title the "flying saucers" were not mentioned that much in the book. After lengthy chapters on physics, the penultimate chapter nevertheless had an exotic interest in presenting a typology of the various extraterrestrials who supposedly visit our planet. All look like us physically, and all live in our solar system… The one who informed Kraspedon introduced himself as a suburbanite of Jupiter's moons, sometimes putting down his suitcases on Ganymede, sometimes on Io. The initial contact had allegedly occurred "in November 1952," placing it within the same time-frame as George Adamski's, and the information supplied by the man from Ganymede was also centered largely around the dangers connected to nuclear weapons, as did the man from Venus with Adamski.

I feel this may cause some raising of eyebrows, but do not judge too hastily! Did it not take fifty years for the "experts" of the semiofficial French *Cometa Report* and for Jean-Jacques Velasco, author of the book, *Troubles in the Sky* and former director of the very official GEIPAN — the unit of the French Space Agency investigating the UFO phenomena — to laboriously reach the same conclusion; that is, Hiroshima, Nagasaki and the horrifying nuclear tests of the 1950s might have alerted extraterrestrial civilizations which would then have come to watch and preach to us, but without excessive interference! George Adamski said it first as early as November 20, 1952… and then did not stop stressing it, soon joined by others, like Dino Kraspedon. *My Contact with Flying Saucers* thus may contain some drops of truth diluted in a pseudo-scientific frenzy about which it is difficult to know if it was totally endorsed by the author, or perhaps it amounted to what might be called "positive disinformation" disseminated by real extraterrestrials with the sole aim of alerting a handful of earthlings without making a dent in some policy of cosmic non-intervention.

Like an old Sea Serpent, Dino Kraspedon, whom everybody believed to be already ten feet underground, resurfaced, at the turn of the century, for a filmed interview of more than one hour. He describes in detail the five contacts he had from November 1952, among which the very first one in the spacecraft of the man from Ganymede, the second a surprise visit of the latter at his home, the next two in the largest park of São Paulo and the last one at the Roosevelt station in the same city. The video was made a few years before his death in 2004 and he did not retract anything from his statements of 1957… contactees seem to have this staunch constancy in common.

The stone from space

During his stay in Rio, Williamson received a gift which was literally from the sky: the replica of an inscribed stone, supposedly given by an extraterrestrial! It was a Spanish case involving a male hospital orderly whose name was Alberto Sanmartin. On the night of November 17, 1954, obeying an urge within him, he went for a walk in the western outskirts of Madrid. At about 2 a.m., when he reached the bridge called "Bridge of the French people" on the road of Coruna, he claimed to have come face to face with an extraterrestrial who was apparently waiting for him. The human-looking extraterrestrial smiled at him and greeted him by raising the right hand in a sign of peace. Then, after clearly asking through gestures for Sanmartin to wait for him there, he walked away down a slope and disappeared into the darkness of a nearby piece of vacant land. Two or three minutes later he came back and handed him — still without any spoken words of any kind — a small purple rectangular stone strewed with golden spots and with nine enigmatic signs engraved on one face. The extraterrestrial then smiled and left the orderly. Shortly thereafter, Sanmartin saw a circular craft emerging from the dark gloom of the vacant land and ascending at breathtaking speed into the clouds. In 1956, he emigrated to São Paulo, and since then the hospital orderly "contactee" had been enjoying a little Brazilian fame.

"Dear Dr. Williamson," began the president of the *Sociedade de Estudos Sôbre Discos Voadores* (Society of Studies on Flying Saucers) during a reception, "allow me to offer you this exact replica of the stone that was handed to the Spanish contactee Alberto Sanmartin. We call it the 'Saturn Stone.' We thought that you would find the message engraved on this stone particularly interesting because it offers a clear link to the Adamski case. It will be your small souvenir from Rio."

Taking the object respectfully, Williamson answered:

"Be assured that it is a present that I appreciate. And the fact that it is here in Rio that I learned about this contact case which I did not know of, and that this 'Saturn Stone' is given to me here and now, takes on particular importance. It could actually be a sensational validation of the experience I had myself along with George Adamski. The similarities are too numerous to be a mere coincidence."

Williamson had witnessed the first contact of George Adamski on November 20, 1952, near Desert Center, California. The extraterrestrial of Madrid looked like the one described by George Adamski: angelic face, genderless, and the seamless flight overall, completed with a wide belt. Furthermore, the symbols engraved on the stone were strikingly similar to those imprinted on the ground at the contact spot, but also to those visible in the "photographic plate" that was returned by Orthon to Adamski on December 13, 1952.

For, indeed, on November 20, before climbing back into his "scout ship," the extraterrestrial, as I indicated in chapter 1, had asked Adamski for one of the seven film-holders used to photograph the arrival of the small ship. Three weeks later, on December 13, the same, or an identical, craft came back and made a short flyover of Palomar Gardens where Adamski lived, some 112 miles away from the place of the initial contact. After a phase during which the ship had hovered motionlessly in the distance — allowing Adamski to take a series of outstanding photographs through his 6-inch telescope — it came closer. When it was within about 100 feet of Adamski, one of the portholes encircling the cabin opened slightly, a hand appeared and something was released and fell to the ground very close to the Palomar Gardens Cafe. The hand seemed to wave and the craft flew away. Adamski hurried to pick up the object. It was the previously borrowed film holder! One of its corners had suffered a little in the fall. Initially undecided on what to do, he eventually gave it to his regular developer to be processed. When he got the print, he noticed right away that the original picture taken on November 20, which should have shown the "scout ship" in front of the Coxcomb Mountains, had been washed off and replaced by a symbolic message or, to quote the caption in *Flying Saucers Have Landed*, by some "writing from another planet."

Williamson's attempts at deciphering the messages of November 20 and December 13 — separated in time but bound by the same symbolism — constituted a thick file of more than 100 pages in his archives. He draws all sorts of parallels with identical symbols, some discovered in Brazil, in the middle of the Matto Grosso, by the French anthropologist Marcel Homet who made them public in 1958 in his book *Sons of the Sun*, and, others, at the bottom of the ocean in 1966 during an oceanographic expedition headed by Professor Robert J. Menzies aboard the ship Anton Brunn. In the latter case, the characters, which were photographed, were engraved on two seemingly artificial stone columns still standing upright at 1000 fathoms (or 6000 feet down) near the Milne-Edward Deep off Lima. In this respect, this is what Williamson wrote in a 1980 letter:

"Some of these characters are identical to those of the Adamski Plate! [returned to Adamski on December 13.— *Author*]. Adamski's plate appeared in 1952! Fourteen years BEFORE this 1966 discovery! Adamski certainly didn't know anything about these columns in 1952 that were on the ocean floor over a mile below the surface!?!"

He also added, in another letter written in the late 1970s:

"I think the so-called 'Saturn Stone' is important, for the glyphs are reminiscent of the Adamski-Homet type, but I don't agree with the priest's 'translation' at all" [The priest in question is Severino Machado who in 1955 in his book *Los Platillos Volantes ante la razon y la sciencia* (The Flying Saucers Before Reason and Science) and later on in 1957 in an interview for the weekly magazine *'Digame'* gave his own interpretation of the stone's message.— *Author*] "— let's not mention him," continues Williamson, "but the STONE is important."

From this perspective an astonishing parallel can be made with yet another controversial writing, that found in Glozel, France, in 1924 — a parallel that the contactee Alberto Sanmartin himself did not hesitate to make in his 1977 book, *The Ambassador of the Stars*.

Meeting in higher worlds

On Friday, August 8, shortly after his last meeting with the contactee Kraspedon and carrying with him the "Saturn Stone," George Hunt

Williamson was about to board a four-engine prop plane of *Panair Do Brasil* (Flight 264). It was first going to make a stopover in Recife before crossing the Atlantic Ocean for Dakar, French West Africa.

A very important man, Abdul Wahab Khan, then President of the Pakistani National Assembly, and his entourage were to be on board this flight. He and Williamson happened to be side by side in the departure lounge, and this gentleman, wanting obviously to practice his English, had engaged Williamson in a conversation that would continue after boarding.

“Mr. Williamson, without being intrusive, may I ask the reason for your journey?”

“Yes, but it may surprise you. I am giving a series of lectures about flying saucers… UFOs…,” Williamson began, a little bit worried about the effect that he was going to produce. “It began in Brazil, and I now go to Europe; just a few days in Lisbon and Madrid, then to Italy, Austria, Germany, France, and finishing in England. In all, more than two months. I also have with me the latest manuscript of my new book for my publisher in London.

“You see me very surprised indeed, but very interested at the same time. Would it be possible to have a look at your manuscript?”

“But certainly... a moment please!” said Williamson who slipped away to get it out of his leather briefcase hanging on his seat. He returned with a thick typed manuscript in a brown cover bearing an off-white label, carrying the title: *Road in the Sky*.

The man took it, miming an impression of heaviness in his hand, "I'm going to look at your big baby." Williamson, not wanting to impose himself any longer, returned to his seat two rows away, the more so since takeoff was now imminent and a stewardess had him already in her line of fire for not being seated yet…

One and a half hours later Williamson returned to see the Pakistani politician.

"Mr. Williamson, I have flipped through your latest work. Let me congratulate you because your approach to the problem seems original. I have to admit that the UFO situation interests me very much. As you may know, many sightings have been reported in my country, but for us Pakistanis, it is not considered so unusual because there are so many references in our ancient writings of such things. In fact, the question that seems more important to me is no longer to know if such things exist — we know it — but the more important question is: WHY ARE THEY HERE?"

Inconveniences in the skies

Back at his seat, with his baby in hand, Williamson was meditating on this aspect of the UFO question when he noticed something through the window which froze his thoughts: one of the propellers of the four-engine plane was not in motion!

Let us stay calm!

He made a sign to a stewardess.

"Sorry, but could you look at the propeller through the window! Are my eyes deceiving me?"

"No, sir," she whispered to him, "your eyes are in perfect working order, actually one engine is out. The pilot has already turned the plane around since we have not yet passed the 'point of no return.' We are returning to Recife. There are no proper facilities at Dakar anyway for our repairs. Please say nothing to the other passengers for the Captain will be making an announcement momentarily."

Later, the Captain told Williamson he was afraid he was going to have to "ditch" the plane in mid-Atlantic!

But thank God, the other engines held out, and Flight 264 limped towards Recife airport to be met by fire trucks and ambulances flanking the landing strip. Fortunately, no one was injured. They were then told that the plane they were on had been on its last flight across the Atlantic and was to be put out of service after their flight! It was rather the passengers who were almost put "out of service!"

The airline accommodated them in a fine hotel, and paid for everything. It was not until August 10 that they finally got out of Recife again! On a different plane, of course! The delay supplied a new opportunity for Williamson to discuss UFOs with Abdul Wahab Khan.

O impenetrable rocks!

Sitting back comfortably in his seat, Williamson already started to miss the contrasting landscapes of Brazil: the Matto Grosso, Belem, São Paulo, but especially the Bay of Rio de Janeiro, the Sugar Loaf, Pedra da Gavea and of course "Corcovado" and its famous statue of the Christ overhanging the port. It was reported to him that these places were often over-flown by mysterious objects which approached the areas coming from the sea. At "Corcovado," they had allegedly more than once disrupted the high-tension lines behind the immense statue!

As seen earlier, 1958 was for Brazil the year of the remarkable pictures taken over a desolate volcanic rock massif isolated more than one thousand kilometers (620 miles) off the coast, Trindade Island. Hardly one week previously, Williamson had met the photographer, Almiro Barauna, during a lecture in Rio and so had the opportunity to examine the original prints of these images which were already widely publicized. *They were much more spectacular than all the reproductions I have been able to see up to now in the press*, he remembered. The Saturn-shaped saucer stood out, clearly defined, in each of the four pictures. It was described to him that the object was metallic-looking and surrounded by a phosphorescent "green" halo.

Deaf to the roar of the multi-engine plane still ascending, his mind lingered over these photographs which seemed to him important.

The entire zone around the island of Trindade was then under military control and had already been the location of at least three UFO sightings, and in those three previous instances, the UFOs over the Island glowed green. The Barauna photographs were taken during a fourth episode that became, because of their high quality, the most striking — although, as noted previously, a picture of a similar UFO had already been made just two weeks earlier, but diligently kept secret and never released by the Brazilian Navy. Furthermore, this island is off the shore of Vitoria, an area known for the high level of its natural radioactivity — actually the most intense in the South American area. The captain of the ship "Caritiana," Mauro Fernandes, with whom Williamson had flown over the Matto Grosso on a research trip, told him that in April, while his ship was off Vitoria, he had an impressive sighting of a UFO of rather large dimensions emitting a red glow which maneuvered over the ocean. Capt. Fernandes also claimed to have seen UFOs in the same perimeter coming up from under the ocean, breaking the surface and ascending straight up into the sky at fantastic speed!

But why did this saucer go over this big blackish pebble distant from everything? What was the purpose of such a flyover? To allow itself to be photographed? These questions were puzzling him.

... What struck me at once when I examined these photos, is the landscape above which this saucer, surrounded with its greenish halo, allowed itself to be photographed... This volcanic terrain immediately reminded me the stony landscapes I had traveled, studied and photographed on the Marcahuasi Plateau in Peru last year... The similarities are quite obvious!

... All these stones, all these rocks over which UFOs appear, it is puzzling all the same! Is it only coincidence? Could there not be a

connection, a hidden reason? The island of Trindade, the Sugar Loaf, Pedra da Gavea are in the East, and the Plateau of Marcahuasi on the other side in the West ...

The ideas began to swirl around in his mind.

... We also find in all these places engraved symbols, hieroglyphic messages! For example, on the contours of the Pedra da Gavea, a wide inscription in Phoenician characters, the very presence of which already represents a mystery... and still, inscribed on its summit, although difficult to access, seven concentric circles, of which the biggest measures approximately ten meters in diameter and the symbolic function of which remains a riddle...

For quite a while already, the plane had reached its cruising altitude and the stewardesses were busy in their duties. Williamson was paying attention to nothing. He had taken out one of his faithful notebooks, written down with his blue pen the previous ideas before they escaped for good and was now noting a flow of new reflections:

... unless... these seven circles which dominate Rio refer on the East coast of South America, the Atlantic side, to the Brotherhood of the Seven Rays in the West. Yes, that must be it... The connection seems to me rather obvious... Likewise, what is called the "Candelabra of the Andes" at the Bay of Pisco, Peru, should therefore refer on the west coast of South America, that is, the Pacific side, to the same

Brotherhood in the East ! Both could be therefore "markers," "indicators"...

To represent this idea visually, he did a small sketch of South America with its Atlantic side and its Pacific side, which he completed, near the point indicating Rio, with a drawing of a kind of lion's head…

... The top of the Pedra da Gavea has obviously been carved in very ancient times in the effigy of a Sphinx or of a Lion. This Sphinx-lion which is the Pedra da Gavea could well be an indicator of one of these "Secret Places of the Lion" where rest the secrets of lost worlds! It should not be forgotten either that Helena P. Blavatsky wrote in Isis Unveiled that Pedra da Gavea ...

"Sir, would you like something to drink?"

The charming voice of the stewardess drew him out of this intense cogitation. Madame Blavatsky was now far away…

"Yes, uh, a Porto please," he answered automatically, his pen in mid-air, a little bit distracted by the sudden interruption.

One hour later, the dinner being finished (but his thoughts still rolling), he took out the manuscript of *Road in the Sky* from his briefcase to go over the first pages again and verify some particular points before taking a nap.

Having made some notes on a page, he closed the manuscript and put it back in his briefcase. His mind was visualizing Betty Jane who had remained in Peru to take care of their five-year-old son. Without her he would be nothing. She was his wife and his best friend. *Maybe she will soon receive my letter?* He fell asleep, happy.

A burst of sightings…

The arrival at Catania in Sicily had been somewhat hectic for the "little green man." Even if he looked nothing like a dwarf, a journalist, we remember, had not been able to resist the opportunity to use this metaphor — a reference to the green clothing he had on at that time.

All the same, it is true that I had exaggerated a bit about the green…

Immediately taken care of on the platform of the station by a local UFO group, the "Centro Studi e Ricerche Spaziali" (Center of Studies and Space Research) — *What a program!* — he was led to the Jolly hotel where he was going to stay.

The fact that UFOs seemed to have paced his train left him only half surprised.

It was actually not the first time this had happened. During a series of lectures in California in early January, he had noticed this concomitance of events to the point that in an unpublished chapter inserted at the end of the manuscript of *Road in the Sky*, he detailed six UFO sightings that had all happened over the place where he was giving a lecture. The newspaper clippings reporting on each event are quoted. Every time, the police department switchboard had received numerous calls and on at least one occasion a police lieutenant had seen the lights. Witnesses often described vivid red pulsating lights, sometimes motionless, sometimes moving in the sky. In one case, a witness who observed the scene through a telescope described a cigar-shaped object releasing smaller luminous objects which then circled around the "mother ship." The facts were indisputable, but he really had no explanation for why "they" decided to put on such an exhibition!

Do they want to show me their support, give me some encouragement, to renew my confidence?

The same scenario would happen in 1961 during his lecture tour in Japan. In a 1970s letter he would note "that most often there are UFO sightings just prior to a visit of mine, then during the tour, and then afterwards! Part of a well-prepared plan!!"

From the beginning of his stay in Italy, he had already collected several clippings reporting significant sightings.

According to his own words there were "Fatima-like sightings" all over Italy. On July 3, 1958, for example, beautiful human figures in "blue lights" were seen at Terni in the North of Rome. First seen by young boys, these lights were then viewed by thousands of people. Photographs of the lights were actually published in most Italian newspapers.

On July 6 and 7 there were sightings in Catania. A great cigar-shaped ship with several brilliantly lighted escort "scout craft" had hovered for long periods of time over Mt. Etna, the iconic volcano which dominates the whole region.

One month before his arrival, on July 15, at 11:15 p.m, at the Monte Mario astronomical observatory in Rome, Dr. Prof. Armellini died of a heart attack in quite unusual circumstances. Incredible manifestations had taken place near the observatory that night during which several “crafts” had been observed and, it is not know how, the observatory roof had caught fire, burst into flames and disintegrated almost instantly. The shock of it was such that it killed the elderly professor who was at that time in the observatory. *A regrettable accident!*

On August 3, it was a large part of Rome that was victim to a “black out” during the passage of an enormous luminous object above the city. The lights came back on immediately after the departure of the craft.

The country seems well prepared for my lecture tour by the time I arrive, he could not help thinking. *Even brave and robust fishermen are seeing “lights” in many coastal grottos only one hour from Rome!*

The next day Williamson had to give a lecture at the Castello Ursino, a magnificent and imposing medieval castle in Catania. After he had spoken for almost twenty minutes in a hushed atmosphere, the violent noise of a slammed door was suddenly heard and a young man in his twenties dashed into the lecture hall, seemingly quite excited. Everybody turned to the intruder who interrupted the lecture, when he shouted in the same breath that the radio had just announced that UFOs were at the very moment being observed over the Fontana Rossa Air Force base, and also that they had been observed just before the lecture began. The public turned around towards Williamson who, being fluent in Spanish, understood some fragments of what the young Italian had announced.

"It seems to me that the timing is perfect!" he said approaching the microphone. "Could I dream for a better cooperation by the UFO intelligences with my lecture schedule?" The audience started laughing and applauded.

Also, green "fireballs" were witnessed in connection with the UFO sightings. Even the Island of Elba experienced it. All Italy seemed involved. The newspapers were full of such reports, many of them on the front pages!

The most immediate consequences for Williamson following this celestial commotion were, at first, interviews by journalists of the print media and one over the RAI radio, followed a little later by the placement of a bronze memorial tablet, at Belpasso in the district of Poggio del Sole, where he had given a final lecture. It read: "In memory of the visit at Poggio del Sole by the American learned man, George Hunt Williamson, on August 22, 1958."

These Italians really know how to make a welcome!

Catania, breeding ground for the occult

Whoever says Catania, says… Eugenio Siragusa, the most famous of the Italian contactees. George Hunt Williamson could not avoid meeting him. In 1958, Siragusa was a member of the ufological group Centro Studi e Ricerche Spaziali, which had come to pick up Williamson at the station. If his charisma and his unmistakable self-confidence were already obvious, he was still at that time a man in the shadows, who had not yet been contacted face-to-face… that would happen in 1962. However, he had already lived a rather traumatic UFO experience. On March 25, 1952, around 6 a.m. he was waiting for a bus at the Martyrs Square when a luminous disk, apparently approaching from the sea, stopped more or less directly overhead and from it a ray of light was shot which struck him in the thorax. It seemed to search in the inmost depths of his being, and a kind of "bliss" flowed into him. Once this ecstatic experience dissipated, he had the deep sensation of not being the same man anymore, to have been "completely re-dimensioned" and programmed for a future mission. The voice of a Cosmic Master would soon begin speaking to him and teaching him.

However, in August 1958, the man of the hour, the name on all lips, was not Siragusa, but *Regga*! When we say "the man," we should rather say the extraterrestrial entity Regga…

While the book by Leslie and Adamski, *Flying Saucers Have Landed*, was without a doubt one of the favorite readings of the Catania ufological group, the 1957 Italian translation of *The Saucers Speak* (*I dischi parlano*), the very first book by Williamson (published in 1954), was also viewed as an invaluable source! Eugenio Siragusa would even draw some very specific elements of vocabulary from it.

Co-authored with Alfred Bailey, but in actuality written solely by Williamson, *The Saucers Speak* had always occupied a particular place in his heart and he continued to refer to it up to the end of his life.

The book describes, almost on a day-by-day basis, the communications received from August 1952 to February 1953 by Williamson and some friends, among whom the Baileys, who were soon to be co-witnesses at Desert Center. Everything had begun on one of those hot summer evenings when people have fun with some board games, more from idleness than real interest. That evening the Williamsons and Alfred Bailey — the latter under the incredulous eyes of his wife — ventured to try automatic writing. And the information that began to align itself on the paper was simply incredible, stunning — frankly strange! A stream of dignitaries, delegates, and other planetary ambassadors, who could have come right out of a *Star Trek* episode, were going to speak: Regga, of course, but also Kadar Laku, and Ankar-22, to quote only the first three. Soon Ponnar, Affa, Zo, and one Actar came to join the party. One of them, Zo, a movie buff for sure, would even allude to Robert Wise's movie released in 1951, *The Day the Earth Stood Still*. According to him, the film was for a purpose and was more fact than fiction!

To cope with the speed of the messages, they very soon had to resort to a kind of homemade Ouija board. Two weeks later, following an injunction of Regga, they asked for the assistance of a radio amateur, Lyman Streeter. From then on the reception of messages could also be made using Morse code by radiotelegraphy.

These extraterrestrial intelligences — some of whom introduced themselves as natives of exoplanets in our Milky Way galaxy and even sometimes of extragalactic planets, such as Ponnar and Adu both from the planet Hatonn in the Andromeda galaxy — had repeatedly requested to be able to contact whoever they wanted, and through as many channels of reception adequate to the circumstances, that is, radios, tape recorders, and even directly to the human brain. Williamson would actually later specialize in "direct telepathy," or channeling, although automatic writing is already in itself a form of "channeling."

It seems that the entity Regga who, from August 9, 1952, contacted Williamson and their friends, also entered into a relationship with the ufological group of Catania at the beginning of 1957. That at least is what its president, the journalist Franco Brancatelli, had always claimed.

This entity had allegedly manifested itself through a medium affiliated with the group, a professor Rosario Pappalardo. A cell of the group, called "Lux in umbra" (Light in the shadow), in which the future contactee Eugenio Siragusa participated, was indeed interested in the experiment of techniques such as Ouija, automatic writing and mediumistic trance to communicate with extraterrestrial intelligences.

In summary, these extraordinary circumstances precipitated the links between the group in Catania with George Hunt Williamson.

In the afternoon of August 23, in the purest occult tradition of the spiritualist circles of the 19th century, from Kardec to Blavatsky, members of "Lux in umbra" took a seat around a table with Williamson present as guest of honor. After a preliminary preparation, the hand of the medium Rosario Pappalardo soon began drawing messages. The extraterrestrial Regga expressed there his "big satisfaction" at the presence of Williamson in Catania!

No doubt that the communication was successful! Williamson thought.

He had no reason to question the honesty of the medium because other people had already been contacted by some of the entities from his 1952 contacts: Affa had contacted the Canadian engineer Wilbert B. Smith, ex-brain of the excessively publicized Project Magnet, whose half-admitted purpose was to uncover the secret of the UFO propulsion; this same Affa, but also Ponnar, communicated with a Maine woman, Frances Swan — an obscure case taken out of the shadows by Jacques Vallee in his book *The Invisible College*. A certain "M," as mentioned in chapter 3, had also entered in contact almost simultaneously with Williamson in Arizona and the circle linked to Dr. Andrija Puharich's paranormal research center on the East coast — this Dr. Puharich was soon going to become famous worldwide as the discoverer and biographer of Uri Geller, the Israeli psychic and spoon bender.

Wilbert B. Smith also received information from another extraterrestrial by the name of *Tyla* who communicated through an engineer in electronics working at the Sandia Research Laboratories in New Mexico. Tyla called himself a "garbage collector" because his role was to collect the "garbage" left after every nuclear explosion, to process such wastes, which required approximately one year, then to dump the neutralized waste in isolated places. It is possibly such an operation that was witnessed during the famous UFO case over Maury Island on June 21, 1947. Wilbert B. Smith claimed to have also observed himself the ship of Tyla doing a “dumping” — an operation lasting generally only about twenty minutes!

In the spring of 1955, Wilbert B. Smith began a correspondence with George Hunt Williamson. In his first letter, he informed him, among other things, that he too had made contact with Affa. In 1956 it was Smith who took the initiative to put Williamson in touch with Frances Swan. The latter claimed that she had been commissioned to forward messages from Affa to Williamson. “You are the first that he [Affa] has permitted me to write to on my own,” she wrote to him. Wilbert Smith was a composed man, articulate in his presentations, with great practical intelligence — all the opposite of a visionary or mystic — and, nevertheless, here was a distinguished scientist who said that he was in contact with extraterrestrials.

Of course, Williamson was asked if the various radio contacts of 1952 had announced, in some way, the Desert Center contact of November 20 of the same year.

“All that I can tell you,” he answered, “is that some messages, including from Regga himself, actually mentioned the possibility of contact, but never in these messages was there any reference to the area called Desert Center. There wasn’t any preliminary arrangement by radio, or any other method, as many people have said. There was no prearrangement at all; nobody knew if anything would happen. That day we had left without having the slightest precise idea where we were going to stop. Nothing had been decided! However, it is partially thanks to me that we finally chose that place to picnic…”

In spite of himself, Williamson had become the pioneer of the communication with UFOs. His first book served as main inspiration to the Canadian engineer Wilbert Smith who followed the path set out by Williamson and his friends.

On the tracks again

Williamson had got back to the Jolly hotel to pack his bags before taking the train back. While waiting to join Eugenio Siragusa — who, I recall, was not yet known as a contactee — and two other members of the UFO group "Centro Studi e Ricerche Spaziali," he opened a local newspaper taken from the reception desk. He discovered on an inside page a two-column article about his visit to Catania which concluded with this: "If you want to see a flying saucer, therefore, come to the lectures of George Hunt Williamson. Rendezvous in Rome, Naples and Venice!"

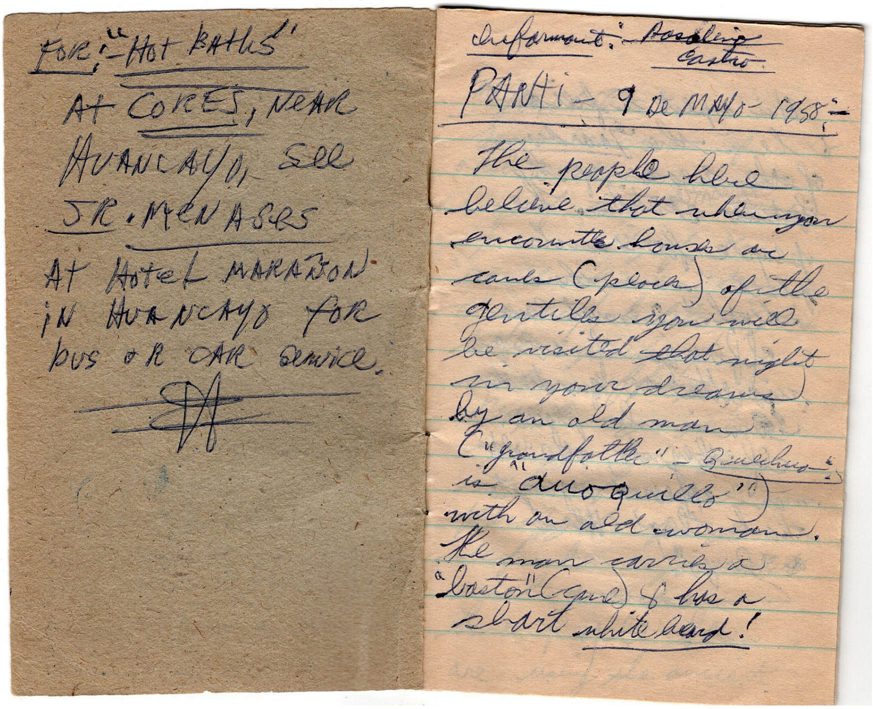
That is how reputation is built!

Having cut out this article and put it in a folder marked "Italy," he went to the window of his room. Already plunged in the twilight, the impressive dark silhouette of Mount Etna stood out against the sky. He had evoked this volcano in the first pages of his manuscript, *Road in the Sky*, in which he introduced the history of a race of cosmic entities, the Elder Race, the Cyclopeans. They had supposedly preceded Man and left in the womb of the Earth labyrinthine subterranean cities, in particular in the neighborhood of Mount Etna…

He remained there contemplating this unique, grand, mythical view. His mind was focusing, even hypnotizing itself, on the immense dark mass.

Yet, as beautiful as this contemplation was, there was no way to miss the 9:10 p.m. train for Rome. From there, early the next morning, he would proceed northwest. Indeed, Colonel Costantino Cattoi had invited him to his villa at Santa Liberata on the lagoon of Orbetello. But no need to take the train this time, John Crosse and his wife in their great kindness had offered to drive him to Professor Cattoi's villa. It was not next door since Santa Liberata is located on the peninsula of Monte Argentario, about 90 miles from Rome. He freshened up, gathered his belongings — a big suitcase and the leather briefcase — and went down to reception where Siragusa and two other members of the "Center" were waiting to take him to the station.

As he left the hotel, he had a last glance at Etna, now vanishing in the black sky of a moonless night.



FOR:–"HOT BATHS"

At CORES, near
HUANCAYO, see
SR. MENASES

At Hotel MARAÑON
in HUANCAYO for
bus or car service.

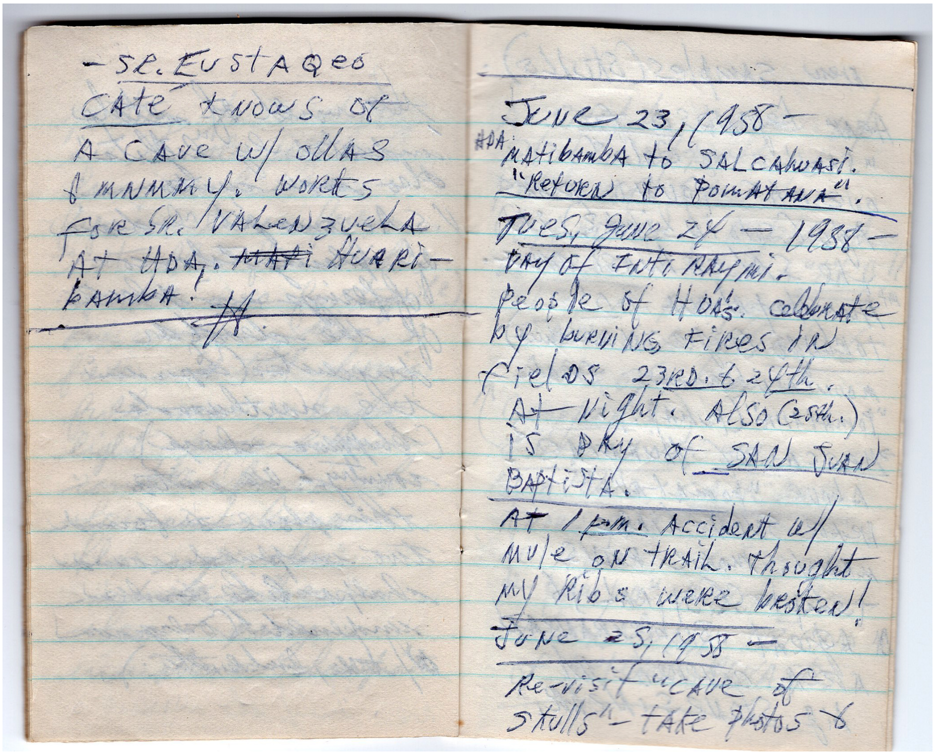
Informant: ~~Rosalino~~
Castro

PARTI – 9 DE MAYO – 1958:–

The people here believe that when you encounter houses or caves (places) of the gentiles you will be visited ~~that~~ night in your dreams by an old man ("grandfather" – Quechua: is "auquillo") with an old woman. The man carries a "bastón" (cane) & has a short white beard!

These two pages and the five following are from one of George Hunt Williamson's notebooks dating back to his *Mystical Journey* in Peru.

© Michel Zirger



– Sr. Eustaqeo
Cate knows of
A cave w/ ollas
& mummy. works
for Sr. Valenzuela
At Hda. ~~Mati~~ Huari-
bamba!

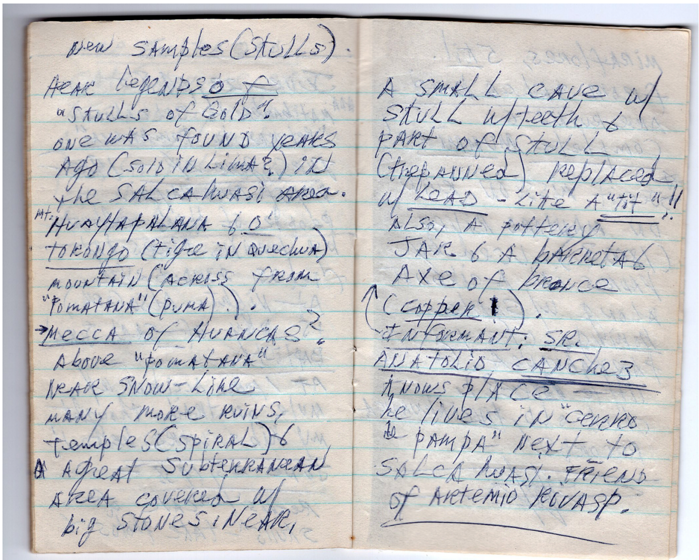
June 23, 1958 –
Hda. Matibamba to Salcahuasi.
"Return to Pomatana".

Tues, June 24 – 1958 –
Day of Inti Raymi.
People of Hdas. celebrate
by burning fires in
fields 23rd. & 24th.
At night. Also (25th.)
is Day of San Juan
Baptista.

At 1 pm. Accident w/
mule on trail. thought
my Ribs were broken!

June 25, 1958 –
Re-visit "cave of
skulls" – take photos &

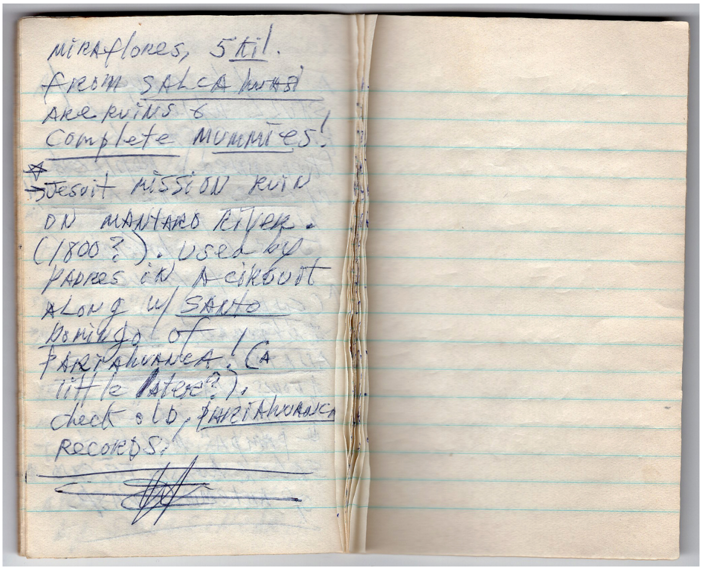
Here he mentioned his "Return to Pomatana" and his "accident with mule on trail" on June 23, 1958. © Michel Zirger



new samples (skulls).
hear legends of
"skulls of gold".
one was found years
ago (sold in Lima?) in
the Salcahuasi area.
Mt. Huaytapallana & O'
Torongo (tigre in Quechua)
mountain (across from
"Pomatana" (puma)).
→ Mecca of Huancas?
above "Pomatana"
near snow-line
many more ruins,
temples (spiral) &
a great subterranean
area covered w/
big stones near,

A small cave w/
skull w/ teeth &
part of skull
(trepanned) replaced
w/ lead - like a "tit"!!
also, a pottery
jar & a bracelet &
axe of bronze
(copper!).
Informant: Sr.
Anatolio Canchez
knows place —
he lives in "Cerro
de Pampa" next to
Salcahuasi. Friend
of Artemio Rovasp.

© Michel Zirger

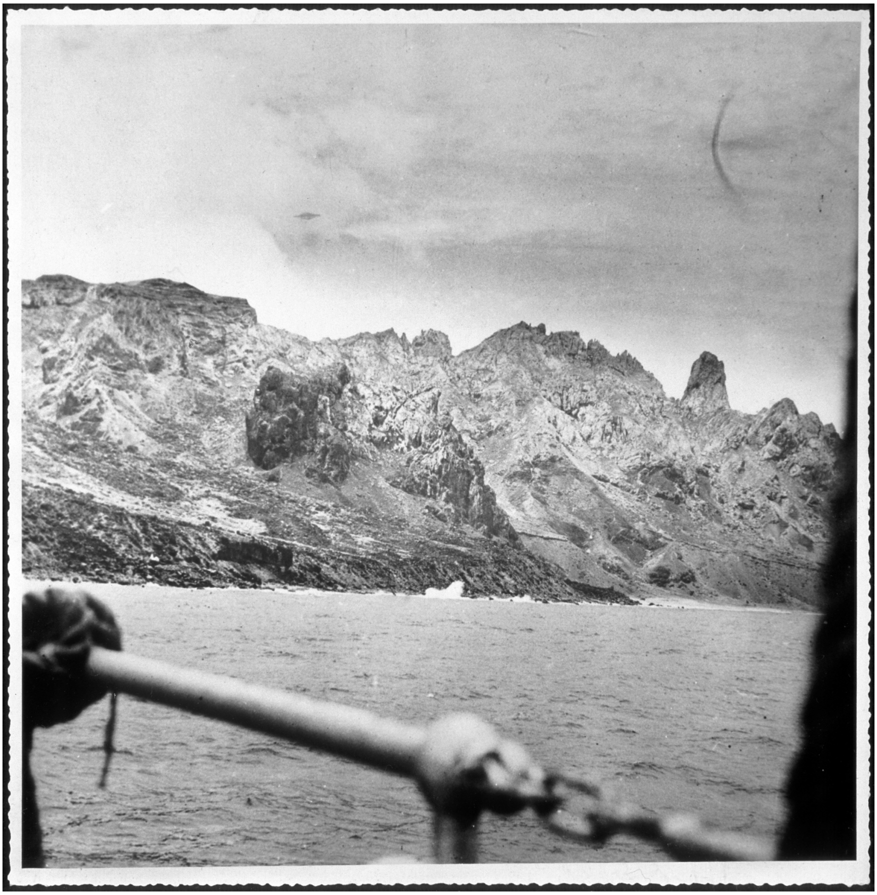


Miraflores, 5 kil.
from Salcahuasi
are ruins &
complete mummies!
☆ → Jesuit mission ruin
on Mantaro River.
(1800?). used by
padres in a circuit
along w/ Santo
Domingo of
Pariahuanca! (a
little later?).
check old Pariahuanca
records.

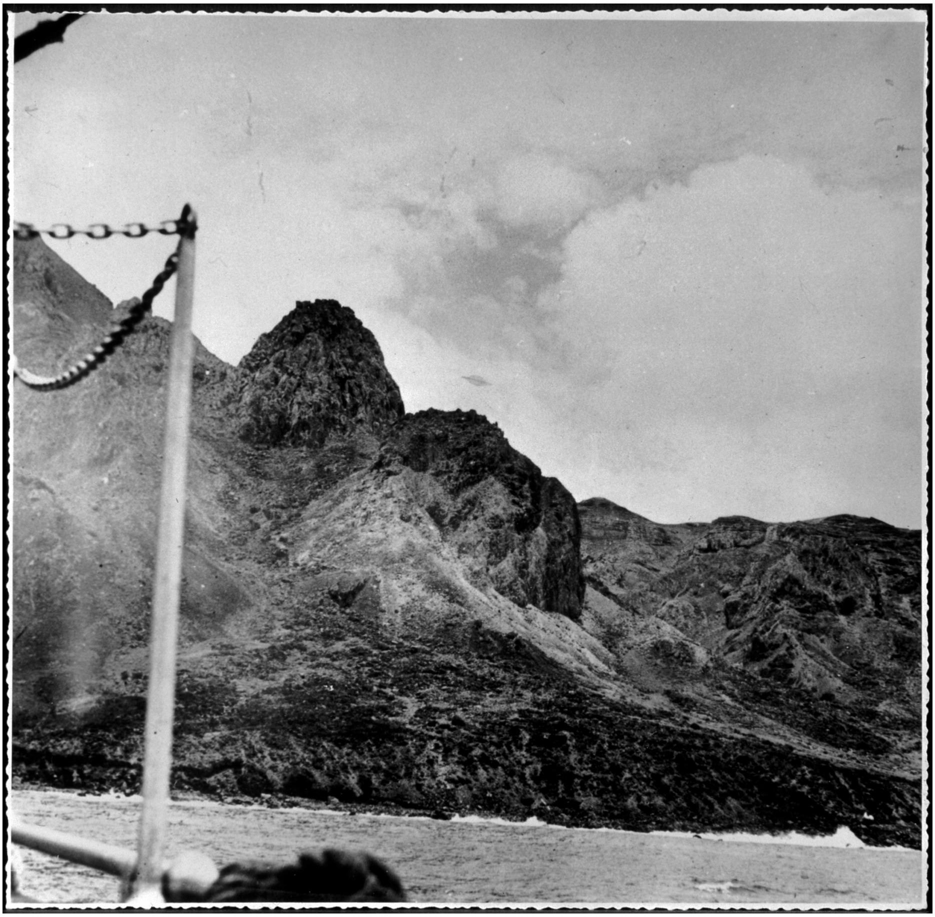
© Michel Zirger

"ROAD IN THE SKY"
by
George Hunt Williamson

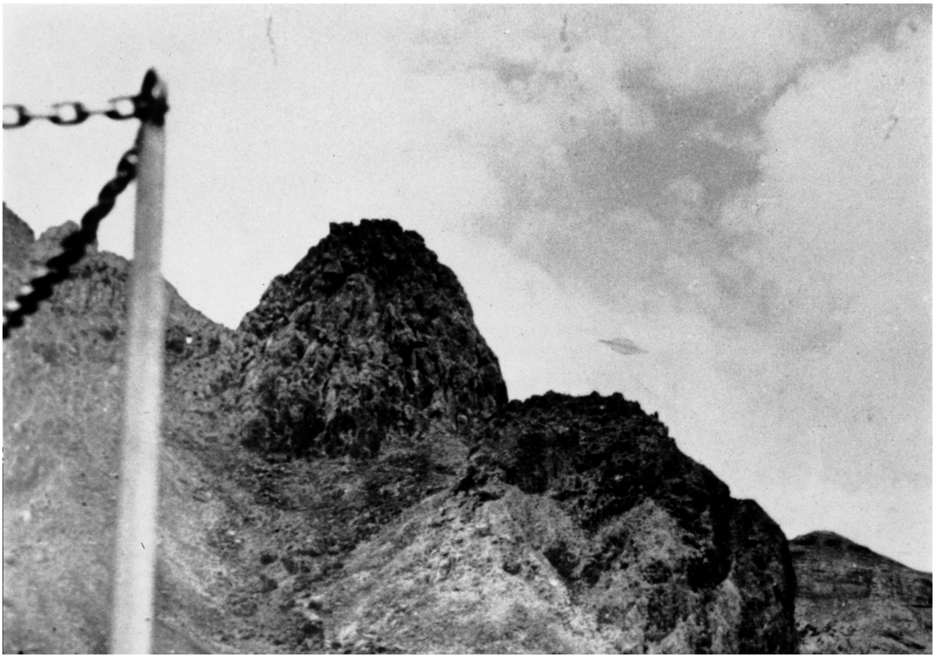
Original (ribbon copy) manuscript of Williamson's book, *Road in the Sky*. © Michel Zirger / Agence Martienne



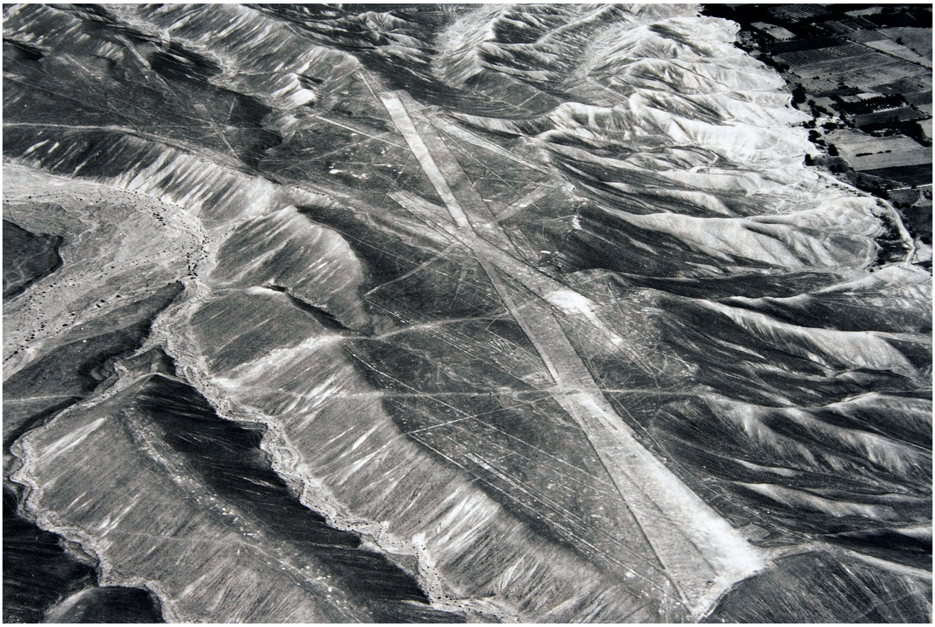
The second photograph taken of the UFO over Trindade Island (today Trindade and Martim Vaz). Coll. Agence Martienne



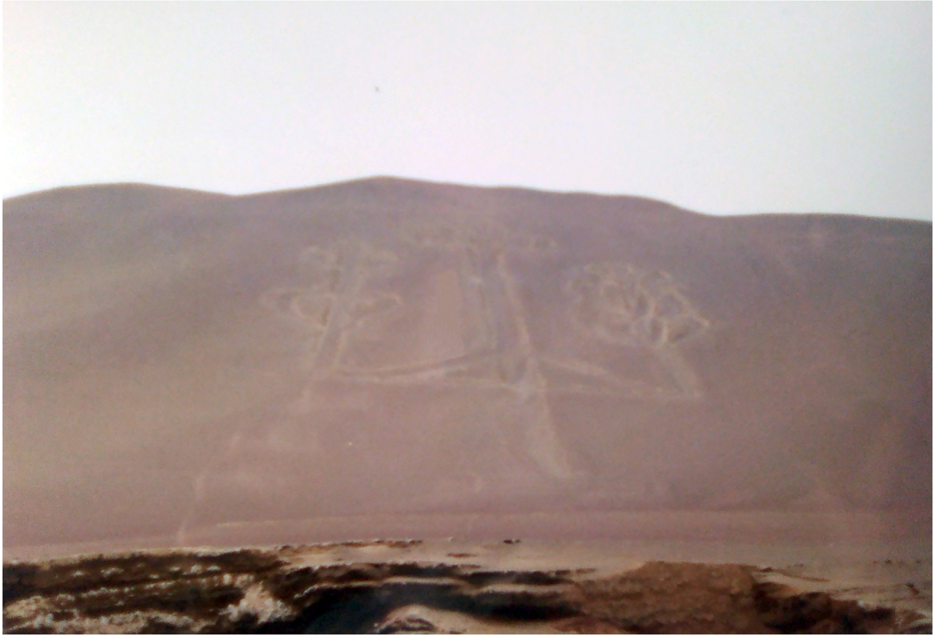
The third photograph of the UFO over Trindade Island, shortly after it made a turn near Dejado Peak. Coll. Agence Martienne



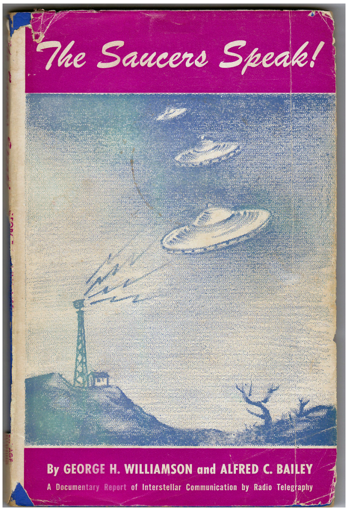
Enlargement of the third photograph. Coll. Agence Martienne



The Nazca Lines. Photograph extracted from the original manuscript of *Road in the Sky*. Coll. Michel Zirger / Agence Martienne

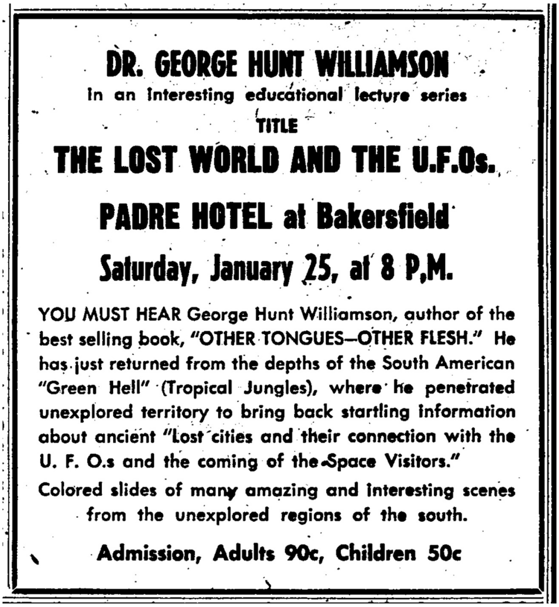


The Paracas Chandelier (or Candelabra) at the Pisco Bay, Peru.
Courtesy of Olivier Baux


The Saucers Speak!
By GEORGE H. WILLIAMSON and ALFRED C. BAILEY
A Documentary Report of Interstellar Communication by Radio Telegraphy

Front cover of *The Saucers Speak!*

Coll. Michel Zirger / Agence Martienne



DR. GEORGE HUNT WILLIAMSON

In an Interesting educational lecture series

TITLE

THE LOST WORLD AND THE U.F.Os.

PADRE HOTEL at Bakersfield

Saturday, January 25, at 8 P.M.

YOU MUST HEAR George Hunt Williamson, author of the best selling book, "OTHER TONGUES—OTHER FLESH." He has just returned from the depths of the South American "Green Hell" (Tropical Jungles), where he penetrated unexplored territory to bring back startling information about ancient "Lost cities and their connection with the U. F. O.s and the coming of the Space Visitors."

Colored slides of many amazing and interesting scenes from the unexplored regions of the south.

Admission, Adults 90c, Children 50c

Newspaper advertisement for a lecture by G.H. Williamson in January 1958

6

Meetings with Other Worlds

The applause had ended and the audience began to leave the large chic room with golden-wood paneling at the Palazzo Marignoli. The lecture on Saturday, August 30, 1958, in Rome had been a real success. It had taken place in the best of settings, organized by some sponsors, among whom was the journalist Francesco Polimeni, who had just established the very first widely circulated Italian ufological monthly magazine, *Spazio e Vita*. Polimeni was what one called a "co-worker" of George Adamski, a sort of spokesperson for him abroad, in this particular case in Italy, helping to propagate the ideas of the American contactee, who was then at the peak of his career. He could not thus fail to welcome George Hunt Williamson, one of the six witnesses of Adamski's contact of November 20, 1952, near Desert Center, California. All the more so because, according to Italian ufologists, Giuseppe Stilo and Maurizio Verga — in an article entitled "The Italian translation of *The Saucers Speak* and its consequences," published in the April 2019 issue of the UFO magazine *Cielo Insolito* — "[Polimeni] was already influenced by Williamson's occult ideas." Most certainly one of the "consequences" of the publication the previous year of the Italian version of *The Saucers Speak* (*I dischi parlano*) — strangely enough the very first UFO book published in Italy. And even more strange still according to these two leading researchers, "the release in

Italy of that booklet was one of the triggers for the birth of the Italian ufology, which occurred in 1957–58.”

For this third big lecture in Italy since his arrival on Saturday, August 16, Williamson had emphasized his Peruvian explorations the previous year, at two areas of potentially great archaeological interest, that of the Marcahuasi Plateau situated near the Nazca lines, and that of the “Rock of the Writings” northeast of Cusco, now known under the name of the Petroglyphs of Pusharo. A profusion of slides illustrated his talk, in which lost civilizations and UFOs were inextricably mixed.

About a colonel

The lecture was followed by an improvised interview in the marble hall of the Palazzo Marignoli. A handful of journalists seemed very interested in better knowing this American guy they had already nicknamed, as we remember, the “little green man,” after the “celestial escort” of August 20 which followed his train on the way to Sicily. The questions overlapped the chaos of the translation:

“Professor Williamson, do you continue to work with George Adamski?”

“To tell you the truth our paths have separated since 1953. He lives in California, and I, as you may know, in Peru. We have not had many opportunities to see much of each other again since then.”

“Why did you come to Italy?”

“Above all to meet Professor Costantino Cattoi, about whom I talked in my presentation. As you know, he is a former colonel and pioneer of aerial archaeology. He had kindly invited me to spend some time in his villa on the peninsula of Monte Argentario. However, one thing leading to another, two study groups on flying saucers, one in Sicily, and the other one here in Rome, that of Francesco Polimeni and his charming wife Lina, kindly proposed helping me organize a lecture tour, which I accepted.”

“How did you get acquainted with Colonel Costantino Cattoi?”

“Thanks to the initiative of the well-known Peruvian researcher Dr. Daniel Ruzo, Colonel Cattoi had sent me several letters in which he shared his archaeological discoveries. We both have been carrying out research on lost civilizations; myself, as you know, in South America, and Professor Cattoi here in Italy; more particularly on the coast of the Tyrrhenian Sea. Some of our discoveries strangely overlap. In his letter the colonel told me that he had found some carved monoliths similar to those I had studied on the Plateau of Marcahuasi in Peru. And just like me, he had noticed unusual underground concentrations of electromagnetic energy at the location of some of these monoliths. But where things get complicated is that a link seems to exist between these monoliths and the UFOs… perhaps the monoliths are some kind of beacon… In my new book, *Road in the Sky*, which will be released next year by the English publisher Neville Spearman, a whole chapter will be dedicated to it, and I extensively quote Colonel Cattoi there ”

“How long did you stay at his home?”

“Well, I could say that I just came from there because I was still there the day before yesterday. I stayed two days. I was well received; the colonel and his wife are charming people. During those two days, I had the opportunity to conduct underwater exploration at Cattoi’s direction in the Tyrrhenian Sea. I was able to dive and examine, at the bottom of the sea, enormous Cyclopean walls. They reminded me in a surprising way of the stonework of the Pre-Inca work of Peru; and I even found, in those wonderful waters, sunken roads, not far from the villa of the colonel... One begins at the shore and extends far into the ocean… Very probably the remains of a forgotten civilization… destroyed in a cataclysm… itself equally forgotten…”

Actually, both Professor Cattoi and Williamson thought that approximately twelve thousand years ago a cataclysm of some unknown sort engulfed the last portions of a continent where the dominant civilization of that time lived, a continent they believed to be that of Atlantis…

The hubbub of the journalists’ questions, punctuated with fragments of translation, went on for about twenty minutes before Francesco Polimeni, who had been looking at his watch, politely indicated to his colleagues they were to ask the very last question.

“Mr. Williamson, do you think that extraterrestrials sometimes mingle among us?”

“Yes, I think so. At least, that’s what George Adamski and others claim.”

“Have you met some of those extraterrestrials?”

“You know, perhaps one could meet one of them without even knowing it….” he confided in an evasive way. “Thank you sirs, but I am going to have to leave you now.”

Hardly had he pronounced this sentence when four men, Italians, stepped in between the journalists, and literally surrounded Williamson; Polimeni and his wife being almost pushed aside and a little irritated by this new delay. But everything happened very fast. The man who faced Williamson, without even introducing himself, asked him in English:

“When are you coming to Naples?”

To which Williamson answered:

“Well, that would be rather difficult for me. I have to be in Venice in four days and then I have to go up to Austria… then Germany, France and finally England.”

The man continued to look at him and, without being deterred, asked the same question again:

“When are you coming to Naples?”

It was then that Williamson, without understanding why he said it, heard himself saying:

“I’ll leave for Naples in the morning!” as if he had just had the inexplicable and sudden intuition that he had to go there.

Polimeni, who had overheard the “conversation,” and being a good organizer and somewhat in a hurry, asked the man, in the same brusque manner, for his telephone number or any other way to reach him. Then, pulling Williamson — who was still a little disoriented from the surprise encounter — by the sleeve, Polimeni and his wife led the way to the exit of the Palazzo where all three of them rushed inside a taxi.

An evening full of teachings...

For his last evening in Rome, Polimeni had reserved a very good table — actually two — at the *Passetto*, one of those inescapable restaurants for anybody spending some time in the city of the seven hills. In a classical interior, both elegant and picturesque, and enhanced by a few well-chosen paintings, the two tables had been combined to make only one. Williamson found himself with at his right the charming

Princess Barttinger (name changed to preserve anonymity.— *Author*) who, with her husband, had made his coming to Italy possible; at his left a man in his forties with an aristocratic look and whose English was almost perfect. Nine dinner guests in all, including a young bilingual Italian, a UFO enthusiast, who was sometimes asked to help with translations.

It was during this typical Italian dinner that Williamson got wind of a dark affair of multiple alien contacts which, fifty years later, would arouse great controversy in the Italian UFO community. The conversation had been going on for ten minutes about George Adamski's latest book, *Inside the Space Ships* — in which he wrote in detail of his meetings with human-like inhabitants from other worlds as well as his trips into space — when Williamson's left neighbor interjected that Italy had nothing to envy the United States regarding extraterrestrial contacts. And he immediately began telling a story that could indeed compete with Adamski's.

The events had allegedly taken place in the region of Pescara on the east coast of Italy. Everything began one day in early April 1956 when a writer, an engineer, and an accountant had been dragged into a weird story of treasure hunting, ending up on the outskirts of a castle at Ascoli Piceno in the north of Pescara. There, they allegedly met two extraterrestrials who seemed to be waiting for them. During the following weeks, their meetings with the extraterrestrials increased. Soon, the three men had gradually come to supply, in secrecy, a whole group of extraterrestrial visitors with large quantities of food… (See *"We Are Here!" Visitors Without a Passport* on page 77)

The arrival of the waiter interrupted the story for a moment. When he left, the princess asked Williamson's neighbor if he could give a description of these beings from another world.

"They are giants!"

At this word, Williamson felt a surge inside. *Giants!*

"What do you mean, giants?" the princess exclaimed, beating Williamson to his own reaction.

"From what I know, the alleged average size of some of these extraterrestrials is between 2.3 meters (7.5 feet) and 2.6 meters (8.6 feet). We can thus say that they are giants."

"What do you think of it, Mr. Williamson?" the princess asked.

"You know, it is strange to hear the word 'giant,' because a good part of my next book, *Road in the Sky*, deals precisely with a race of giants! Indeed, several of my sources claim that giants, whom they call 'Els,' had populated the Earth in its very beginning. The giants are thus the main thread of the whole book. The coincidence is most uncanny..."

"But is it really a coincidence?" asked the princess, in an exaggerated tone implying mystery. "Because I've heard that with you coincidences are not really coincidences..."

“It is indeed rather surprising,” the man resumed. “In any event, one of the two extraterrestrials, who made the initial contact at the castle was a fellow more than 2.5 meters (8 feet) tall… thus a giant, and even a good giant because he was advocating universal Love…”

“Well then, they should have landed at the Vatican, instead of in Pescara,” the princess interjected, trying to add a playful tone to a story that seemed to be getting all too incredible.

“Your point is well taken because it is quite possible that contacts have been established with men of the Church... But that’s another story. Returning to their size, if several of them are actually giants, some are much smaller; that is actually the case with the one who accompanied the ‘giant’ in the initial contact because he was hardly more than one meter (3.3 feet) tall… others they met later were of completely normal height. But in spite of these differences, all have a physical aspect which is in no way different from ours, that is, human, totally human…”

To Williamson the newness of this affair came not so much from the fact that these extraterrestrials were human — here, Adamski and others had already paved the way — but because extraterrestrials that tall had very rarely been reported until then. Even more surprising or destabilizing, was their association with others of very different heights.

“You often speak in the present tense… does that mean that these contacts are ongoing?” asked Polimeni, whose astute journalistic ear had been pricking for a few minutes.

“According to what I was told, yes!”

“Yippee! Isn’t it wonderful! Come on, what else do you know? No doubt you have other sensational revelations for us?” said the princess, somewhat forcing her cheerfulness, with her beautiful grey-green eyes seemingly torn between surprise and incredulity. She was certainly not expecting what was going to follow...

“A short time later, these people from space revealed to them that they had gigantic underground bases distributed in several strategic places of Italy…” the man answered, acutely aware of the effect that he was going to make with that statement.

“Did you say ‘underground bases’?” Williamson asked. He was flabbergasted. This time he had reacted before his charming neighbor.

“Yes, that’s right, I did! Not only in Italy but in a couple of other countries too… these extraterrestrials showed them one or two of these bases” he added without batting an eyelid. “And I believe they stayed there for a few days.”

Williamson was again particularly astonished by this because his next book, *Road in the Sky*, dealt with several examples that alluded to the existence of vast dwellings left eons ago by the “Els” beneath the surface of the Earth.

Could it be a mere coincidence? Williamson asked himself.

This man, who seemed particularly well-informed and convinced of the truthfulness of the events, then told them that he had also held in his hands photographs of these beings and another series of pictures taken inside one of their spacecraft …

"I remember the inside of a cabin with a very uniform, cold, almost empty aspect. The backrest of what seemed to be the seat of the pilot was triangular, pointing upward."

He seems to be too well acquainted with it for him not to have been involved himself with this in some way, Williamson thought.

"I believe," the man continued, "that they were taken in October of last year. The craft had landed near Pescara, and two men were authorized to take pictures."

"Were they able to take a trip into space like Adamski?" one of the guests asked.

"I cannot answer that… but, as far as I know, they weren't! Because from what I understand no member of the crew seemed to be present physically, the communication was done through some sort of invisible speaker. The machine stayed on the ground during the photography session, then left. It was more than 20 meters (65.5 feet) in diameter with a cabin of about 10 meters (33 feet). That is more or less all that I can say…"

In the face of this avalanche of information, with each aspect being more extraordinary and frankly more unbelievable than the last, none of the dinner guests had the presence of mind to ask him where he had got all of that information from. Everybody remained circumspect, stunned, not knowing what to make of their interlocutor. Breaking the awkward silence that had settled over the group, the princess had the cleverness to bring up another subject.

“Well, what about talking about your future projects, Mr. Williamson? Because if you come to see us next spring, it is not too early to talk about them.”

There had indeed been discussions about organizing a new lecture tour the upcoming year which would bring together Williamson, his friend the UFO writer Morris K. Jessup, and Colonel Costantino Cattoi.

Interspersed with anecdotes and the witty remarks of the princess, the dinner went on in a light-hearted way. The prince and princess drove Williamson back to his hotel. He went to bed almost immediately; the next day he had to take another train, and this time make an unscheduled trip to Naples.

A strangely appropriate gift

Awakening at five thirty in the morning was difficult. Having taken a shower and shaved, he then packed his suitcase. As arranged by Polimeni, the young man who had served as an interpreter at the restaurant was waiting to take him to the station and give him his final instructions for the Naples appointment. As a farewell gift, the young man offered him an Italian book, which had just been published, by Alberto Perego, entitled *Sono Extraterrestri* (They Are Extraterrestrials). In it, he was to find many interesting flying saucer photographs, with even some purportedly taken inside one of them… showing a very uniform, cold, cabin with what seemed to be the pilot's seat, the control panel and a couple of other mysterious instruments… In a split second, Williamson recognized the photographs alluded to by the mysterious dinner guest the previous evening.

Williamson never again met the man who had made those incredible claims, and did not have the opportunity to obtain further information; but this story was "filed" in the recesses of his memory. The scale of this strange case, heard at this Roman dinner in 1958, would only be fully revealed in 2007 by one of its main protagonists, Stefano Breccia (d. 2012), in his book *Mass Contacts* (*Contattismi di massa*). This is a case of multiple contacts now known as the "Amicizia case" (Friendship case). I have described it in detail in my book, *"We Are Here!" Visitors Without a Passport.*

Naples, door to other worlds…

He arrived in Naples station at 11:40 a.m. It was one of those cloudless hot days at the end of summer when the sun's rays fall like knives. He quickly rushed into a taxi, taking him to the hotel in the center of the city, the Hotel Oriente, booked at the last minute by Polimeni; there was only one available room left.

After eating lunch, he took advantage of a few hours of free time to proofread his manuscript *Road in the Sky* which he was soon to hand over to his London publisher. The appointment with the man who had "challenged" him after the lecture, a certain Antonio Della Rocca (pseudonym for his anonymity – his real name is in my files.— *Author*), had been agreed for later that afternoon. He was to meet him at the entrance of the Principe di Napoli Gallery. It was not too far from his hotel.

In order to avoid any identification mistakes, an easy procedure had been agreed upon; the man would carry Williamson's first book, *The Saucers Speak*, in its Italian version.

A means of recognition as good as any other…

The meeting had been arranged by telephone after the dinner with Polimeni, who, however, would be unable to be present, having to remain in Rome because of his work at the Associated Press. Williamson felt a slight apprehension due to the fact that on this occasion, he would have no interpreter. However, as he had already done, he could always get by with his second language, Spanish.

He had been waiting for about ten minutes in the immense and magnificent marble arcade, with its iron and glass, that is the Principe di Napoli Gallery, when at about 5 p.m. he noticed a man who seemed to be staring at him from the north entrance. He walked closer and soon distinguished a book held tightly in the man's left hand.

That can only be him! Yes, it’s him, I recognize him!

The man advanced some steps and addressed him:

“Professor Williamson, my name is Antonio Della Rocca, we met a bit hastily yesterday, please excuse me for that. I did not want to say too much in front of the journalists …”

“No, it's fine. As you can see, I’ve come…”

“I am extremely flattered and happy that you have agreed to make this detour to Naples, and that in spite of your busy schedule, as Mr. Polimeni has explained to me again on the phone,” he told him, shaking his hand warmly.

That could have started a lot worse and his English seems quite acceptable ...

Until then, Williamson had only had a single sentence as a sample of the man’s English language skills — after his Rome lecture. In his well-preserved forties, he was as elegant as on the previous evening in Rome — as the Italians instinctively know how. He lived only a few streets from where they were now, at 20 Via Merliani. Thus they walked to his home, which allowed them to get to know each other better.

He had been teaching architecture at the university of Naples, had written a couple of books on the subject, was married and had two children. He believed that in the last couple of months he had been experiencing rather similar contacts to those Williamson had written about in *The Saucers Speak*. He claimed to have been contacted by a group of extraterrestrials… and, among other things, to have tape-recorded their phone conversations!

"I thought it would be more practical to have dinner at my home. You will be able to listen to the recordings under good conditions, and it will be easier for us to talk. The other three people, who were with me in Rome, will join us."

In fact, like Della Rocca, they were professors at the University of Naples, one of them even teaching architecture like himself.

The recordings turned out to be very interesting. They consisted of four phone conversations in Italian with supposed extraterrestrials. The messages were rather short, ranging from thirty seconds to a few minutes, and had no visible purpose other than to indicate their presence on the Italian territory.

These phone contacts, four of which had been recorded up to then, had begun after a UFO sighting at close range made by Antonio Della Rocca at the beginning of the year in a suburb of Naples.

His very first telephonic contact had begun by the caller making it clear to him that he knew perfectly well of this sighting — a sighting Della Rocca had confided only to his wife. He immediately understood that he was not dealing with an ordinary person. The UFO sighting having already produced its effect, it lessened the shock when the interlocutor revealed to him his real identity…

The messages came from a group of extraterrestrials identifying themselves as: “IK.” The two or three interlocutors at the origin of these contacts expressed themselves in a rather good Italian, but in a metallic, nasal, almost robotic voice. The three academics present at the dinner had helped in taping these phone calls.

“In one of the recordings, they claimed to look like us physically, but may I ask you if you have ever met one of them?” Williamson asked.

“I cannot vouch for anything,” began Della Rocca, “but it so happens that I had two strange experiences in public places. Once in a cafe, it seemed to me that I received a telepathic message from a man sitting in front of me, and another time an identical person seemed to be following me — precisely in the Principe di Napoli Gallery where we met this afternoon. In both cases, these men were of Nordic appearance. But perhaps I may have deluded myself under the influence of the phone calls?”

During the evening one of the three guests showed him some newspaper clippings reporting a similar case of phone contact which had happened earlier that year, but this time in Rome. A well-known merchant staying at the hotel Regina claimed to have received a phone call so strange that he thought it could only involve an extraterrestrial… The voice was described as “mechanical.” On the other hand, in the presence of several witnesses, psychic manifestations occurred in the room he occupied. Papers suddenly appeared out of nowhere, and on these were written messages in red ink. After the “materialization,” the papers retained a certain heat which soon dissipated. According to the articles, the phone call and the messages were the work of an extraterrestrial or a group of extraterrestrials whose name was “IS…”

“IS” in Rome and “IK” in Naples... the similarity is rather striking! Is this the same group? And is there also a link with those talked about at the restaurant? Williamson wondered.

The climax to this story came a few days later, when the same merchant, as mentioned above, was confronted with a UFO on an isolated road in the outskirts of Rome. His car engine having stopped for no apparent reason, he had then gotten out of the car to check under the hood, when a big red and orange disc-shaped craft appeared and hovered less than 100 feet away, blocking the road… After one minute the craft went away and the engine of the car started again as if by magic… The link between the mysterious messages in room 432 and this demonstration by a UFO seemed obvious.

An unexpected interlude

Arriving very late at the hotel, Williamson did not wake up until late the next day. The rest of the morning was devoted to finalizing the proofreading of *Road in the Sky*. But now, after a little more than two hours, it was done. Finally, the manuscript was perfect. In the afternoon, somewhat elated to have finished proofreading his new book, he decided to go to the National Museum of Archaeology. He was anxious to visit it, because he already knew that he would not have time to go to Pompeii and Herculaneum. Among other things, the museum had the largest collection of frescoes and mosaics saved from the ruins of these two main cities which were buried under the ashes of Vesuvius on August 24 in A.D. 79…

After enjoying the treasures contained within the museum walls, he spent a second and last evening at Della Rocca's home, in the company of the three co-witnesses from the previous day. Over a nice dinner, the conversation centered largely around the contacts with "IK." The tapes were listened to again. The group even showed him photographs of UFOs they had taken in connection with these contacts, most of them "excellent."

The evening was coming to an end when suddenly the telephone rang. Williamson had the inexplicable intuition that something was going to happen and that it would be the real reason for his coming to Naples... The professor went to answer the telephone and the look on his face changed immediately. He made a sign to Williamson to come over and listen in on the conversation:

"It is them!" the professor told him in a dry voice.

"Them, you mean your contacts?"

"Yes, IK!"

However, the voice was speaking Italian so fast that Williamson could not understand anything that was being said. The sound of that voice was synthetic, metallic, almost artificial. Williamson remembered that he had already heard this voice, in English of course, or the same type of voice once before, in 1952, during a single direct vocal communication transmitted by radio by the group of extraterrestrials who usually contacted him and his friends by Code Morse. This long series of contacts was the subject of his very first book, *The Saucers Speak*.

Frowning, the professor was repeating to Williamson that what was said was not making any sense at all.

“What do you mean? Can you translate what he says?”

“He is essentially repeating a series of letters without any understandable meaning, at least for me.”

“What are the letters?”

“Well, the voice is saying ‘EL=ITH’ and is adding at certain moments: ‘Formula del nostro augurio antico’ which means ‘formula of our ancient wish...’ That doesn’t make any sense at all!”

Williamson remained bewildered for a few seconds, and cold chills went down his spine.

Nobody, nobody could possibly have known about it! It is impossible since my notes are always with me in my briefcase! he thought.

This series of letters, EL=ITH, was indeed a formula, one of his own invention and on which he had meditated during the flight from Recife to Dakar. It aimed at synthesizing several pages of reflections from the first chapter of *Road in the Sky*. It was not mentioned as such in the manuscript, but was only noted on a page of notes that nobody else had access to… All the doubts he could still have about Antonio Della Rocca and his friends vanished in an instant.

However, how had these supposed extraterrestrials been able to know about his formula? Had they been able to probe remotely into his thoughts or remote view his notes? And why communicate exclusively on this point at such a moment? So many questions to which he did not dare venture answers for, as they would seem inadequate or too incredible. The most mind-boggling thing was perhaps that his formula was being endorsed by the "IK" which, in all likelihood now, represented a group of extraterrestrial entities on a mission to Earth. The implications were simply astounding!

It was once again a very instructive, even destabilizing, evening, out of which Williamson came away with the vague impression that Italy in 1958 had become a kind of cosmic hub for extraterrestrials on vacation or on secret missions …

Antonio Della Rocca drove him back to his hotel. The following day, he had promised Polimeni to take him to a place which should be of interest to him; namely, the "Antro della Sibilla," the cave of the Sybil at Cumae…

The legendary race

Williamson went to the reception desk to get his key, took the noisy small elevator of wood and black wrought iron, and found himself in front of room 204. He entered and very affected by the evening's events stretched out on the bed. The message "EL=ITH, Formula of our ancient wish" did not leave him anymore…

The "EL" at the beginning of the formula refers to a race of "giants," the Elder Race, to which Williamson dedicates the first chapter of *Road in the Sky*.

According to what Williamson had been able to compile from a wide range of sources — some of which had come through the radio communications of 1952 and 53 — these Els, or simply "L," were not exactly three-dimensional beings as we are, but they were still definitely "physical creatures in a physical world." They had migrated to our planet shortly after its cooling… They generally preceded the forms of life emerging on a new world. The Earth supposedly was the last one they colonized in the Milky Way Galaxy. These galactic nomads settled down in Cyclopean underground bases. In fact, if the formula emphasizes the term EL, it would be more exact to speak of a Cyclopean race or, in short, of Cyclops, the specific status of "L" occurring only after an evolutionary stage specific to this race. Indeed, at the end of a process, called the secret arcane knowledge "Ninety Degree Phase Shift," an operation symbolized graphically by the "L," these entities, whose ultimate goal from time immemorial was to escape their physical existence, achieved not only leaving our planet, but at the same time the galaxy, ascending to another dimension, thus explaining the change of the reference name after this change took place.

Some of these Cyclops are believed to have indeed had the frontal eyes that mythological tradition attributes to them. Others would have presented a classic, ordinary, human appearance with two eyes... But all were about 12 feet tall, which did make them “giants” in the literal sense of the word. All possessed highly developed telepathic faculties, which would explain this hypertrophied frontal eyeball as a symbol of this specific ability

In the process of leaving Earth and our dimension, the Cyclops abandoned their vast subterranean dwellings. However, these may be still intact. One was believed to be under Mount Etna… another under Lake Titicaca... They supposedly hold within them, as a legacy to future humanity, banks of archives stored in “tiny crystals” containing the history of the Universe… to the frequency of which some extremely rare “sensitives” allegedly have, even today, the ability to “tune in.” The analogy between these “data banks” and what has been known for a long time under the name of “Akashic records” is interesting to note.

However, not all these demigods were able to escape the Earth; some, because of “karmic” imponderables, had to stay and then act as mentors for humanity. That was the case with Aramu-Muru (Lord Muru), the spiritual head of the enigmatic Monastery of the Brotherhood of the Seven Rays, situated in the no less enigmatic Valley of the Blue Moon near Lake Titicaca in Peru. This monastery would be the central figure of Williamson’s literary testament, *Secret of the Andes*, published in 1961 under the pseudonym of Brother Philip. It is said that Lord Muru was the last of the Cyclopean Race to have freed himself from our planet thanks to this “Ninety Degree Phase Shift,” and that happened in 1957… Williamson was one of the spiritual channels of the venerable Aramu-Muru.

This process, which consists of abolishing Time (T; symbolized also by the egyptian Ankh and the Tau cross), allows one to enter the Theta Universe or Thought Universe (H), the world of Eternity. So the “Cyclops,” had managed to free themselves from the world of matter (M.E.S.T = Matter. Energy. Space and Time) and become eternal entities, “immortals,” the “L’s.” They passed so to speak through the looking-glass, the mirror here being the plane separating the M.E.S.T Universe that we know from the extra-dimensional Theta Universe.

The formula Williamson had worked on was more a mnemonic means than a *modus operandi*. He had no precise idea as to what this obscure “Ninety Degree Phase Shift” connected to the process of the Ascension of Cyclops could be. Perhaps a vibratory, or undulatory, change? An inversion of polarity? Or the Masonic secret of the highest initiation?

The Cumean Sibyl

As scheduled, Antonio Della Rocca and one of his university colleagues took Williamson to visit the ancient City of Cumae, on the coast of Campania, 7.5 miles away to the West of Naples. It was the earliest Greek colony in Italy. Above all, it was also the home of the legendary Cumean Sybil, one of the psychic women of Antiquity whose authority in matters of divination was acknowledged by the Romans and most of the Greco-Latin world of that time.

Williamson, Della Rocca and his colleague were able to enter the Sanctum Sanctorum, or “holy of holies,” the innermost place where the Sibyl dwelt — the oracle! Della Rocca explained to him that she uttered her oracles seated on a tripod in a cave bathed by volcanic fumaroles. The atmosphere was also filled with slow burning bay leaves, which plunged the seer into a trance. “Some priests were in charge of interpreting her ‘prophetic visions’ — in their own way, and as it had always been, according to their suitability of the moment!” he added in a slightly cynical tone.

Having walked down the sloping 300 feet long trapezoidal gallery cut through solid yellow tufa, they reached the chambers of the Sybil herself, her bathing pools and quarters, and the quarters of the maidens who served her and the temple.

It was during the descent of this long gallery — sunlit through small side chambers now open to the outside, appearing one after the other on the right at regular space — that Williamson had an incredible experience of eternity, of “timelessness.”

In this great, multi-chambered gallery, where initiates many centuries ago passed from one initiation degree to another by going ritually from one closed chamber to another, he felt suddenly AT ONE with all that had passed here before: all individuals, in all times… he became one with the unspeakable.

“I suddenly had a greater awareness and understanding of my entire VISION QUEST experiences among the Indians…” he will write many years later to a friend with whom he worked on the project of a book entitled *The Vision Quest*. “I understood better the meaning of my first ‘vision quest’ which I had experienced in 1951 during my stay with the Chippewas in Minnesota. In this vision I saw myself as a great Falcon or Eagle, and I was flying higher, and higher, and higher. I was the Falcon or Eagle… I was continuing my ascent, and far away, at a tremendous distance was a great sun…I was aware that there were many, many other, entities, life-forms, souls around me… and that those millions of souls I was with were now heading, swirling as strands of purple and gold, towards this Sun, the Great Cosmic Central Sun... the ‘Father…’ It was a beautiful feeling of unity and oneness with All. For a moment I re-lived and experienced again here, in all of its intensity… or rather in still greater intensity, that initial ‘vision quest’ experience that I had made that year under the direction of the Chippewa Chief and Medicine Man, Spotted Hawk, he who had given me afterwards the name of *Sun-Eagle*.

As I proceeded down the great trapezoidal gallery, going ever deeper into the oracle’s chambers, I was ‘lifted’ to another ‘plateau’ of OTHER REALITY – OTHER SPACE! I understood much I had not even comprehended before. I was having another definitive ‘encounter’ with Other Reality – Other Space ! It culminated in the actual ‘holy of holies…’ the place of the ancient Cumean Sibyl… this was a place of PROPHECY! Although the halls and gallery and the chambers have long since been deserted, I, none-the-less believe I had an ‘initiation’ no less real than those who ‘evolved’ so long ago in the very same place ! And it was all most pertinent in connection to the revelation of the EL=ITH formula! It was an expansion of Sun-Eagle’s vision… the

EAGLE had once again ‘flown to the sun…’ this time, that EAGLE had soared NEARER to that alternate Sun than ever before — yet there were still greater heights, and ever greater and greater…!! I realized that we are witnessing today the death of an era of civilization, and I realized too that every man, whoever he may be, and wherever he may be — each man is a LIGHT and a POWER if he wills it to be so! For a tiny moment, I was an integral part of that one great eternal City of the Universe!’ Deep in the innermost place of the oracle I had touched my innermost self deeper than ever before!”

He did not regret having upset his schedule for a couple of days.

Missing pieces

In the early evening, on the train taking him to Venice, Williamson kept mulling over and over again in his mind the mysterious phone contact of the day before, which had endorsed his formula EL=ITH, followed by his ecstatic experience in the cave of the Sibyl.

During a handful of seconds, he had experienced time and space, as he knew them, being suspended. He had passed to the other side of the mirror, through the looking-glass, into an alternate reality and space, into another spatio-temporal world. Did it mean that this experience had been under the “control” of this group called “IK” or another intelligence? He had absolutely no idea. He could only notice the concomitance of the events.

Everything seemed to be part of a jigsaw puzzle which for the moment was showing only glimpses of a truncated image. The pieces seemed to be given to him only on an ad hoc basis, and he had at that moment a great deal of difficulty in building a coherent picture. Whole spaces remained empty. First of all, the identity of those who had "contacted" him in Naples still escaped him. If the extraterrestrial origin of these beings left little room for doubt, it was still necessary to refine it.

Did they indeed belong to a celestial hierarchy from another spatio-temporal world? Did they come from the Andromeda galaxy, and more particularly from a planet named Hatonn which had been mentioned in his first radio contacts in 1952? Or from still another system of our own galaxy such as the blue-white star Sirius where his intellectual guide, William Dudley Pelley, placed the origin of most of the galactic entities benevolent towards our planet — an idea that Williamson endorsed in his 1954 book *Other Tongues – Other Flesh*. Or still, did they belong to the Space or Interplanetary Confederation operating in our solar system, which had been mentioned by his own contacts and by those claimed by his friend George van Tassel? Or were they linked to those who contacted some years ago, another of his contactee friends, the electronic engineer from Crescent Engineering in California, Daniel W. Fry? As we can see, the choices were rather many…

For the moment he was just noting, as usual, in blue pen the flow of his thoughts in a small notebook. Naturally, he recalled one of the major pieces of the puzzle: Desert Center, where everything had really begun for him. He saw himself back then, standing by the side of the road crossing the immense California desert, observing through binoculars

George Adamski in conversation with the extraterrestrial messenger Orthon! He had been one of the privileged witnesses to this first encounter with a human being from another planet. Without this experience, which he would never question, he and his wife Betty, would have become university researchers, recognized and financially secure… They decided to abandon everything after the experience of November 20, 1952, at Desert Center to pursue their irrepressible thirst for spirituality and contacts with beings from other worlds. They were pioneers, he knew it; deluded fools to some. However, this journey in Italy confirmed that he had been right to choose the only way that was bearable to him. He knew that some alien intelligence had given him concrete signs of their support.

The lion of Venice

Late in the evening, on September 3, in the Dorsoduro neighborhood, he was to take part in a public meeting organized by a "saucer" group — his last Italian public speaking engagement. He took advantage of a few hours off to go and worship Saint Mark's relics, still preserved at that time in the basilica of the square dedicated to him. At the apex of the façade, there is a wonderful frontispiece: a starry blue background where the symbol of the evangelist stands out: the winged lion, with its left paw protecting the Holy Gospel. Williamson had always had a preference for the Gospel of Saint Mark, the first of the Four Canonical Gospels to have been written. In his latest book, *Secret Places of the*

Lion, he had updated the narrative of the Gospels, among other things, affording particular attention to the character of the young Mark.

After kneeling down and meditating in front of the altar-tomb, he stepped out again onto St. Mark's square and was heading towards the pier in front of which rose, at the angle of the Doge's Palace, two high and majestic granite columns, one of them topped with the same symbol, the winged lion with claws holding the Gospel.

As he was approaching the lion of Venice watching over the entrance of St. Mark's Square, images from his imagination flashed through his mind: the Great pyramid, the Sphinx, a high gallery reaching the pyramid, the "sarcophagus" of the King's Chamber, figures wearing black masks waiting all around… a voice echoed in his head:

"You shall go wherever the lion defends the entrances…! And you shall reveal to the world the secrets that lie hidden between the paws of the lion…! … the secrets… the secrets…"

Mesmerized, lost in his thoughts, he stood there for a few minutes, at the foot of the protective symbol of Venice, indifferent to the noise of the crowd around him…

Although he never spoke about it openly, a few years earlier it had been revealed to him that he had supposedly been the bishop of Alexandria, the founder of the Coptic Church, the evangelist Mark!

He had let it begin to emerge in his book *Secret Places of the Lion* — in the chapters "Fulfilment" and "Discovery" which are among the greatest pieces of modern occult literature — revealing a Mark unknown by the historians, and revisiting in great detail some episodes of the Passion through the eyes of Mark, as if it had been through his own eyes… He reveals therein that Mark, although very young, twelve years old, had attended the Last Supper and that "it was he who filled the *Cup* for Jesus, when the Master wished to drink." A Cup that Mark would keep after the Last Supper in his own room and would become the Holy Grail…The Last Supper was held in a room specially prepared for the occasion on the first floor of Mark's parents' house. Later in life, Mark would have access to the "secrets inner chambers of the Great Pyramid" and to some of their hidden ancient records.

Certainly related to this, in the 1970s, Williamson decided to become a priest, then a bishop, within the orthodox Christian religion, in so doing, following in the footsteps of Mark. Ultimately, he would even establish his own congregation, The Holy Apostolic Catholic Church.

Return to the Master

Having two remaining days ahead of him, he could not leave Italy without honoring the cosmic Master, Lord Jesus. He went to Turin, where the Holy Shroud — the linen cloth with which the body of the Master was wrapped after the crucifixion — is preserved. It is believed by many to be the indisputable proof of Christ's passage from this world, into another, higher dimension of existence.

In *Secret Places of the Lion*, as "reported" by Williamson, the young Mark, accompanied by Peter, witnessed the resurrection of Jesus in the tomb: "Then the violet light [coming from the sky.—–*Author*] concentrated on the reclining figure wrapped in the linen shroud. After a few moments, this form rose from those coverings without even unwrapping them! The rising light took bodily form and Peter and Mark recognized their Master, Jesus, the Christ." He kissed Mark on the forehead before rising on a beam of brilliant white light towards a luminous mass which was waiting in the sky... Forty days later the Master would again rise to the sky in front of the apostles.

Inside the cathedral Williamson remained kneeling in front of the holy relic enclosed in its chiseled silver urn and prayed, visualizing the photographic image left on the "clean linen cloth" by the One who had come into this world to reveal eternal life and whom the Gospels said would return in the same way as he had come, that is from the sky.

"Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." (Acts 1:11).

This verse was present in his mind at this moment, and images connected to his experience at Desert Center were mingling with it. A vast desert area and the face of the messenger Orthon imposed themselves upon his mind... His long sandy hair which had been blown by the strong wind that day, and the blue-green eyes with traces of grey which communicated thoughts to George Adamski...

The Final stages

From Turin he went to Austria and Germany where Adamski groups were waiting for him. Then it was off to France. There, he got acquainted with French ufologists, such as Jimmy Guieu, and some esoteric authors. The latter showed him ancient underground tunnels, secret crypts under a church, stone carvings and a "drowned chapel" in the Loire river in central France. He also managed to visit the Chartres Cathedral. On this occasion he discovered the impressive scale of the French UFO wave of 1954.

On September 17 his plane finally touched down in London for the last leg of his tour. The well-known UFO author and researcher, Brinsley Le Poer Trench, author of *The Sky People*, with whom he was going to stay, was waiting for him at the airport. But something else was waiting for him in London: a letter… a letter from Peru… sent by a hospital in Lima... Betty Jane, his wife, had died there on August 11... She had succumbed to a relapse and a complication of chronic rheumatic fever. The shock was terrible. Everything seemed to collapse, and become meaningless. He had only one idea: to hell with this ultimate series of lectures which in one second had become for him — a real Way to the Cross.

Then he thought back to Betty's apparition in his hotel room during his first night in Rome. She had chosen to come to give him a last smile in an ultimate goodbye. Now he understood that Betty had wanted to give him the proof that life continues, that death is only a transformation, an evolution upwards. That was what she had come to make him understand through her appearance.

He knew that Betty would pursue her cycle of reincarnations on Earth and that soon she would be reborn in another body, a man or a woman, and that she would pursue her quest for the unknown, her evolution towards the infinite beyond, as he would also. Maybe she would be reborn in Italy, or in France… this month or the following month... One day they would find themselves again on the path leading to the big cosmic sun... towards eternity, because nothing that God unites can be ripped apart…

Driven by this deep conviction and with Brinsley Le Poer Trench's support, Williamson found the strength to honor most of the lecture dates, nine in all, in particular on the 18th at London's Caxton Hall, where George Adamski would have a packed house one year later, and on the 19th at Tunbridge Wells in Kent. On this latter occasion, he got acquainted with the Battle of Britain mastermind RAF Air Chief Marshal Lord Dowding with whom he had a long conversation that interested him tremendously. There was no question in Lord Dowding's mind that flying saucers exist; he told Williamson that he thought there was enough evidence of this, but what he wanted to know now was why such objects were here, what they were and what was their origin. Williamson learned about the Royal Family's interest in UFOs, and heard about Prince Phillip's map of world UFO activity in Room 10-C at the Air Ministry, Northumberland Drive in London. According to Dowding, there were at least 33,000 map tracks of verified UFO sightings on the map. Williamson learned also how two copies of all books published on UFOs were sent to Buckingham, Windsor and Balmoral castles for the use of the Royal Family.

The lectures were not only in England, but also in Wales and in Scotland, where Williamson was sponsored by the Countess of Mayo. On September 17, he made an appearance on BBC Television in the program “Tonight.” In the following days he was interviewed by Peter Lee for the Gaumont-British Newsreel. During the filmed interview titled “Flying Saucers? ‘I’ve seen them’ says U.S. Professor,” Williamson confirmed having sighted UFOs himself, hence the catchy headline. A short segment of this interview can be seen in the late 1980s TV documentary, *UFOs No Defence Significance?*, presented by Stephen Cole (viewable on YouTube at “The.vhs.vault. ufo.” from 39:46 to 40:18).

After ten days of a physically and emotionally exhausting schedule, he was finally able to return to Peru to take care of his son Mark, then aged five and a half years... Betty Jane was buried in Lima, Peru. According to Karen Wilkes in her book, *Blue Sky and a Buick*, Betty’s mother, Neva, came to Peru and brought Mark back to the U.S., to stay there for some time with his aunt, Ruth.

Although nothing is noted about it in his notebooks or the letters in my possession, one can imagine that once back in Peru, George found the July 25 letter he had sent to Betty from Brazil and that she had read it…

On the plane back to Peru, with a stopover in Brazil, he meditated on this European journey which had taken the form of a kind of “initiation.” Through it he had become aware of the existence of a link between what we call UFOs and the destiny of man. What was the exact nature of this link? He still had to define it better. Certain people on this earth seemed to be linked forever to these UFOs, to these ships of light. He thought there was some relationship with the cycle of reincarnations. “Surely Betty Jane is already alive in another body,” he said to himself, “and she will continue her mission… which will always be connected to UFOs…”

He remembered a few lines from one of the books by his friend, Morris K. Jessup, quoted in the Introduction to *Road in the Sky*:

“The background of the UFO is as broad, as deep and as old as the background of mankind. It may very well be broader and older… The more I study and ponder this unlimited subject of Unidentified Flying Objects, the more I become convinced that the background of the UFO is the background of humanity.”

It was Brinsley Le Poer Trench who at the beginning of October 1958 was entrusted with handing the manuscript of *Road in the Sky* to the publisher, Neville Spearman. Published the following year, the book would be the last to carry the signature of George Hunt Williamson...

Fodor's Modern Guides
Italy
1958
M. ENGELMAN
Newman Neame

G. H. Williamson's Travel guide: Fodor's *Italy 1958*. Michel Zirger Archive

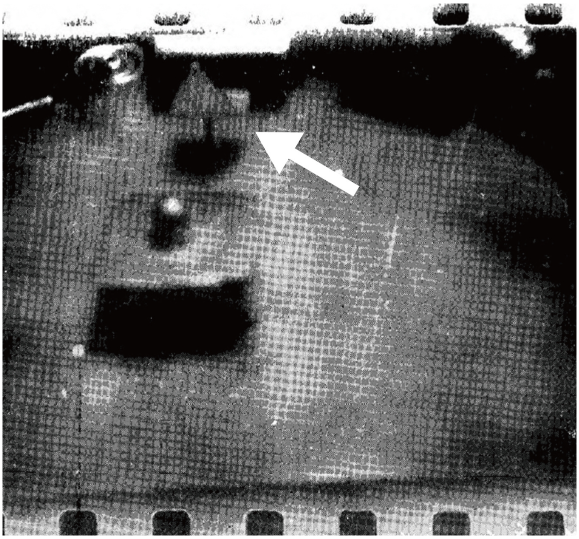
I DISCHI PARLANO

Front cover of Williamson's *The Saucers Speak* in its Italian version, *I dischi parlano* (1957)

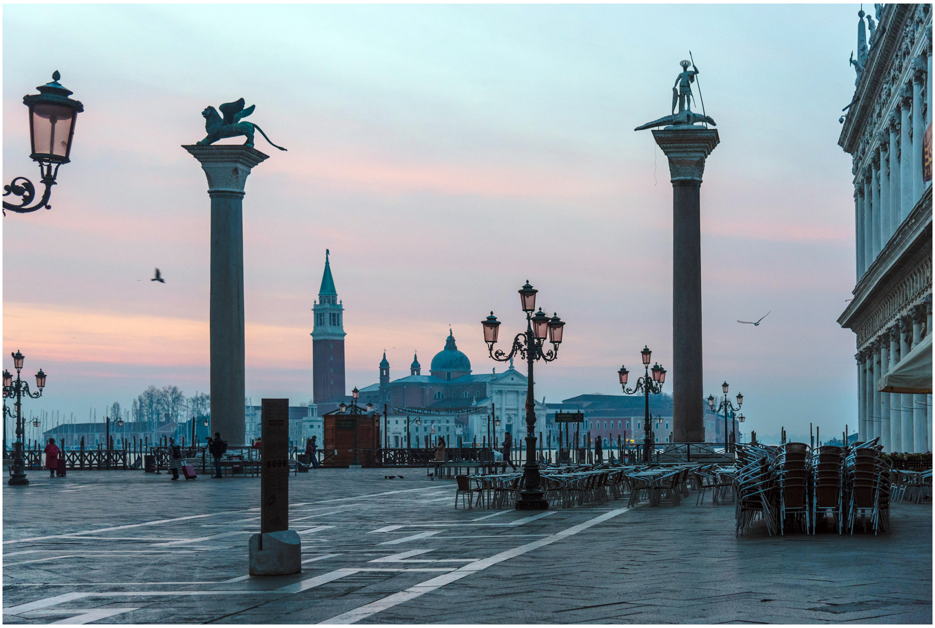
ALBERTO PEREGO
SONO EXTRATERRESTRI!

Front cover of Alberto Perego's book, *Sono extraterrestri* (They Are Extraterrestrials) (1958)

"Kenio," one of the "Amicizia" case aliens, photographed in color, outdoors and in daylight — just about the only image of an "alien" that has been made in such conditions. An analysis of the photo by Teresa Barbatelli (which can be found in Stefano Breccia's book, *50 Years of Amicizia*) demonstrates that he was at least 8 feet tall. Courtesy of Warren P. Aston

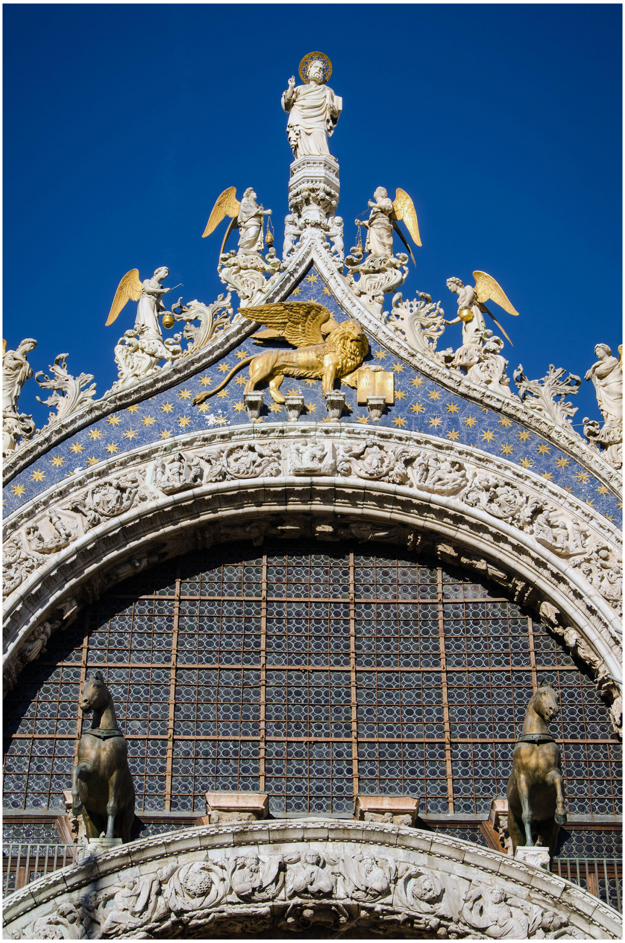


One of a series of pictures taken inside a landed "flying saucer" featuring in diplomat Alberto Perego's *Sono extraterrestri* — a book given to Williamson after his dinner in Rome. The diameter of the craft was about "24 meters." Williamson remembered that the mysterious informant — now believed to be Bruno Sammaciccia, the leading figure of the "Amicizia" group at the time — confided to the dinner guests that he had seen photos taken inside an extraterrestrial craft and had noticed that the backrest of the pilot's seat was *triangular*. (Arrow added by this author). Courtesy of Stefano Breccia and Warren Aston, author and publisher of *50 Years of Amicizia*



(Above and next page) Three views of “the lion of Venice watching over the entrance of St. Mark’s Square.”
Author’s private collection

GONDOLA SERVICE

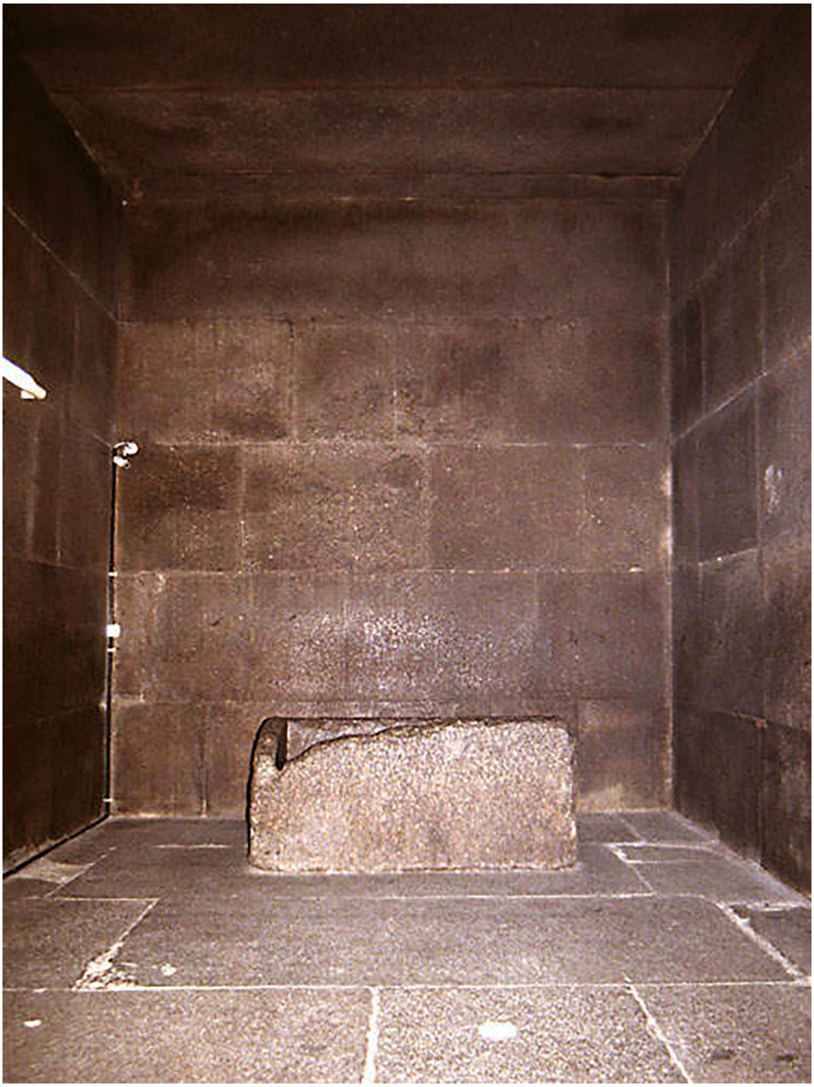


(Above and next page) The Winged Lion on the West facade of St. Mark’s Basilica.
Author’s private collection

PAX TIBI MAR
EVAN GELI STA EVS

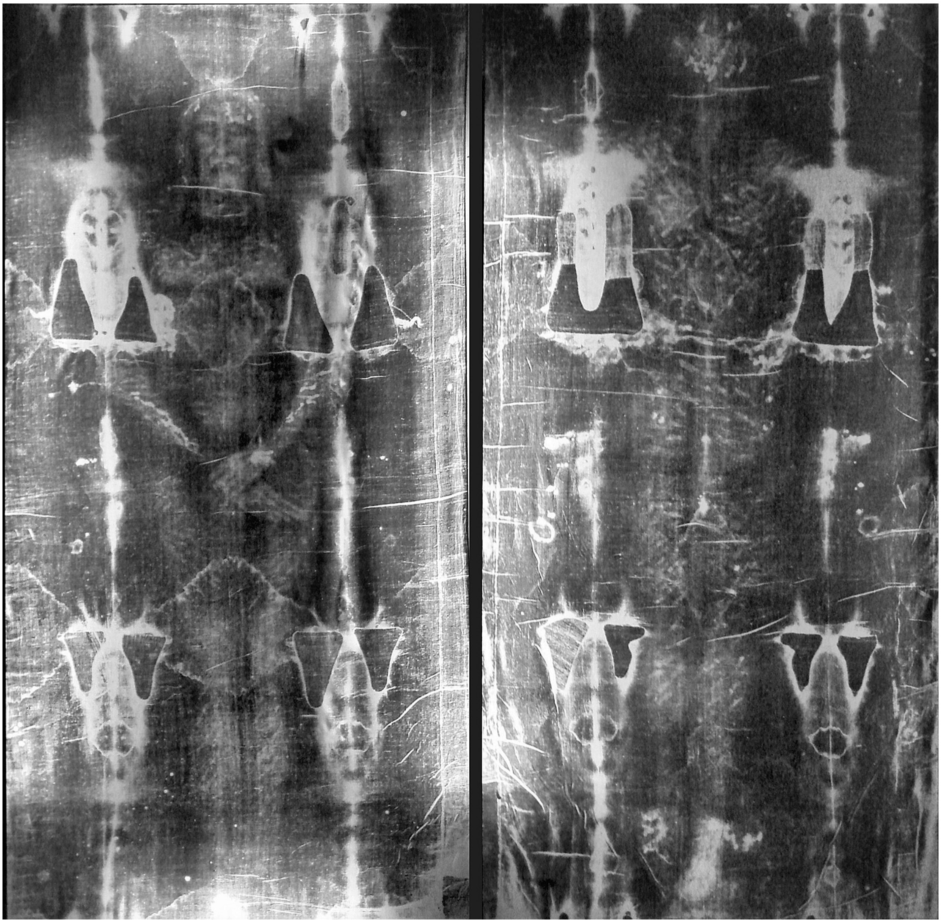
The Sphinx, the Great Pyramid (right)
and the Khafre Pyramid (left).

By R. M. Junghaendel (German, active 19th century) - Bonhams, Public Domain,
https://commons.wikimedia.org/w/index.php?curid=44612138



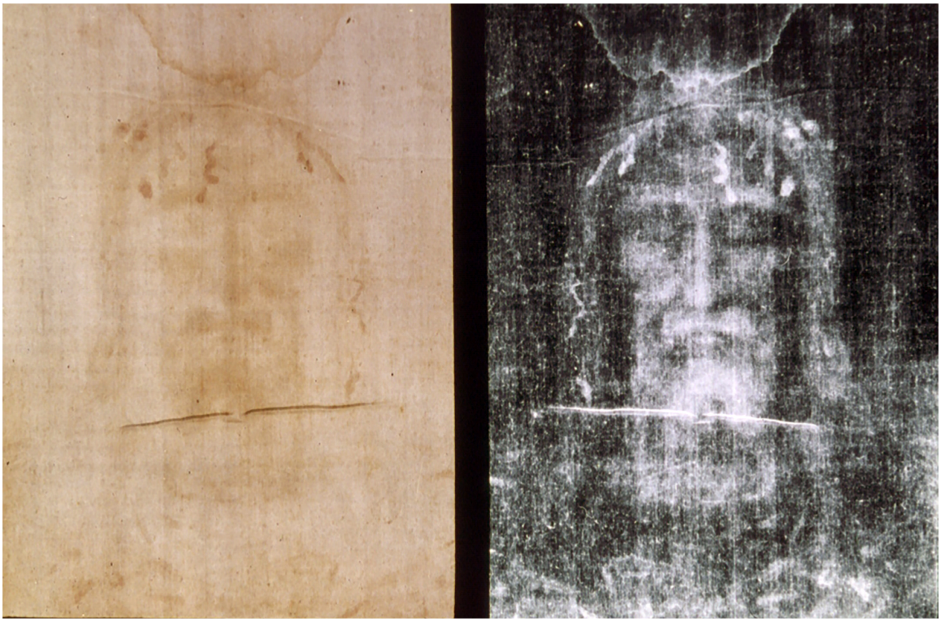
The so-called “King Chamber” of the Great Pyramid of Giza.

By Jon Bodsworth - www.egyptarchive.co.uk - website deactivated by its owner (Mr. Jon Bodsworth) as of March 2011
(reference: archive.org), Copyrighted free use,
https://commons.wikimedia.org/w/index.php?curid=1760119



Full length negatives of the Shroud of Turin.

By Unknown author - Own work, photographed at Saint-Sulpice, Paris, Public Domain, https://commons.wikimedia.org/w/index.php?curid=8476113



Shroud of Turin (negative and positive)

Public Domain, https://commons.wikimedia.org/w/index.php?curid=2448564

Air Chief Marshal Lord Dowding (1882–1970).
A decorated pilot himself, he was in charge of the Royal Air Force through the famous Battle of Britain in World War II. After his retirement from the Royal Air Force, he became hugely interested in the Flying Saucer Phenomenon. In 1958, on September 19, he chaired Williamson's lecture at Tunbridge Wells, England. Williamson had the privilege of having long conversations with him.

By Ministry of Information official photographer—Wikimedia
(Public Domain)

Brinsley Le Poer Trench (1911–1995). British author of many UFO books, among them *The Sky People* with its hugely influential chapters IV "Quarantine" and V "Celestial Chariots," together with the classic *The Flying Saucer Story*. A great friend of Williamson, whom he introduced from the platform to a packed meeting of nearly 500 people for his lecture at the Caxton Hall, London, on September 18, 1958. Trench was then editor of the UFO magazine, *Flying Saucer Review*.

Courtesy of Neville Spearman

7

In Search of New Horizons

End of July 1959, George Hunt “Ric” Williamson, or I should say the newlywed Williamson, for he remarried early that year, was back in the United States from his latest South American excursion for another lecture tour. The new Mrs. Williamson — now the first Mrs. d’Obrenovic in the civil registry — was of French extraction and of British nationality. She was named Micheline, but was known to everyone as “Michelle” or most generally by its short form, “Miche.” According to information from John Griffin to this author, his marriage to her was a reason he adopted a French version of Obrenovic as his name, as d’Obrenovic, with Michel as his first name.

For those who could be surprised by the rapidity of his remarriage, bear in mind that he was still a young man of 32 years old, full of primeval energy. But I want to reaffirm this, Betty Jane remained the love of his life, the woman who appeared in his dreams in his last years, and the mother of his only child. And as already underlined somewhere, the only one out of his five wives to figure in his “autobiography,” *The Vision Quest*.

Now, being a man, and men are weak as we all know, he was on fire for this lovely, well-bred, Anglo-French young woman. He possibly met her for the first time — honorably of course — during his first sojourn in England the preceding year.

But, to cut a pointlessly long account of a whirlwind romance short — they would separate in a couple of years — both had just come back with their heads full of projects after spending several months traveling in Peru, as well as in the west of Bolivia.

One often says that a photo is worth a thousand words, but sometimes a thousand words are worth a dozen photos. The vivid, evocative text, entitled "The Williamsons," which I am quoting below, was published in Daniel Fry's *Understanding* newsletter (Vol. 4 July-August 1959). As the author is not specified, I surmise that it was drafted by the main protagonist, Williamson himself, for the promotion of his lecture tour. This short text is better than any photo for it encapsulates perfectly who Williamson was in those years: an insatiable researcher and adventurer, always ready to follow unusual paths and go towards new horizons.

"'Ric' and 'Miche' have just returned from fabulous far-away places of mystery and enchantment! In April this year, the Williamsons went back to South America and immediately began the most exciting chapter in their entire career. They journeyed to Cuzco, the 'Center of the World'… ancient capital of the great Inca Empire. Everywhere they went they obtained 16mm movies in color and 35mm color slides. As the niece of the former French Ambassador to China, Count Pierre Bons d'Anty, 'Miche' acquired an early interest in ancient and strange places… not only of the Orient, but of the world. As a commercial artist she is well qualified to document such places and inhabitants with her wonderful drawings. So, the Williamsons recorded everything with camera and pen and brush. At Cuzco, on the old day of the famous Inca

Sun Festival or ‘Inti Raymi,’ they filmed the approach of the Emperor and the Ceremonial Dances. In the farthest Andes at Machu Picchu, ‘Lost City of the Incas,’ live young Indian models posed in the Sun Temples… taking positions that must have been used by their ancestors on the great altars. ‘Ric’ is the first scientist to advance the theory that such temples were in reality places of scientific experimentation with solar energy! The use of great lenses and the direction of the sun’s rays are vividly evident in his color slides… views into the intimate life of an ancient world you will never forget! He has made the ‘voiceless ruins’ speak and has brought them to life again! The Williamsons crossed mighty Lake Titicaca on their journey to Bolivia… It is 138 miles long and 69 miles wide… the highest navigable lake in the world. They visited the curious Uros Indians who live all their life on little reed islands on Lake Titicaca and claim they are the descendants of the Chaldeans! In La Paz, capital of Bolivia, weird “Devil Dances” performed with grotesque masers were filmed, and many days were spent in the heart of the highest Andes, surrounded by lofty mountain chains. At an average height of 12,600 feet above sea level, the Williamsons conducted their research at the Altiplano of Bolivia in the ruins of the most ancient city of the world… Tiahuanaco! Here, great monolithic statues and sacred edifices are all that remain of a magnificent lost realm that must have flourished over 100.000 years age! Through aeons of time, the massive Calendar Gate of the Temple of Kalassaya has survived… it has been called ‘the most precious monument of Man’s mind that exists anywhere in the World.’ And what does all this have to do with our present interest in “Space?” Well, wait till you hear the Williamsons… you will explore new vistas and view new horizons with them you have never dreamt of! You will learn that the present Moon of Earth was not yet in existence when man lived at fabulous Tiahuanaco! ‘Miche’ accompanied ‘Ric’ as he journeyed back to the ‘Rock of the Writings’ in unknown territory of the Peruvian eastern tropical rain forests. She was the first white woman to ever enter the area and documented the entire panel of ancient hieroglyphics (the first discovered in South America) by her drawings! More was learned of the ‘Time of Destruction’ when the world’s great civilizations were destroyed… The Williamsons will bring you a warning from out of the dim past of mankind that will keep you thinking for months! You will never forget it! Take a trip through the time-barrier and learn of a time when leaders of the past communicated with visitors from Interstellar Space! Learn of the great ships of magnetic energy that operated on the force of the ‘rainbow’ and descended to Earth to attempt to establish Peace and harmony… ‘on Earth as it is in Heaven.’ Learn the part Space Visitors played in the dramatic story of the Inca Empire… and how they guided it during the days of Pizarro’s conquest! …” (Courtesy of Daniel Fry Dot Com / Danielfry.com)

This is one of the very rare texts found in a publication of the time giving us some tangible and genuine elements of Williamson’s life, instead of the usual rumors, hearsay, or outright fabrications. All that is told in it is true and documentable, up to those incredible solar experiments with lenses at Machu Picchu. Actually, he was informed through channeling that experiments in healing and rejuvenation using solar energy took place at Machu Picchu in ancient times, using gold discs and quartz lenses. In *Secret of the*

Andes, Williamson reported that one of the projects of the Abbey of the Brotherhood of the Seven Rays — the group around Williamson which we will discuss in chapter 9 — "[dealt] with the re-discovery of the Solar Light Energy used by the Pre-Incas, and later by the Incas, who copied them."

The oldest city in the world…

The "Calendar Gate of the Temple of Kalassaya" mentioned, is the massive portal, the so-called "Gateway of the Sun," which nowadays figures in all books dealing the slightest bit with mysteries on lost civilizations, from those by Erich von Däniken to Graham Hancock's gem, *Fingerprints of the Gods*, including several must-read resource books by *Ancient Aliens*' David Hatcher Childress and many others. The fundamental difference is that Williamson was the first one of this modern lineage of unorthodox researchers to visit this barren and desolate plain in the Bolivian high Andes. He was also the first to devote a full lecture about the city of Tiahuanaco and to the function as a calendar of the portal…

This iconic Holy of Holies of Tiahuanaco was cut from a single block of andesite stone measuring about ten feet high and over twelve feet long. Over the center of the gateway a curious figure is carved in high relief, often arbitrarily called the "Crying God" because this deity appears to be weeping. Curiously, this entity has only four fingers. On either side are three rows of weird winged figures cut in profile: 32 with human faces and 18 with condor's heads; underneath it, a frieze of full human faces finishes this highly enigmatic work. In 1959, no definitive explanation had been found for the gateway and its meaning. Strangely, this portal stands in a corner where it couldn't have been used as a gateway at all! It has been suggested that it had been moved from another place. Its original location remains uncertain. The present position of the doorway and its main figure above is not in the true center but considerably to one side, as isolated, out of place, leading to doubt that this was its original location. Each row flanking the "Crying God," contains eight figures on one side and seven and a half on the other! The ancient Peruvian calendar had 12 months as does our own. Did the Lemurian calendar consist of 15 1/2 months? Or, is it because this cyclopean bloc was broken on the right side leaving only half of the last figures in each of the three rows? These were some of the many mysteries Williamson tried to shed some light on in his lecture, *The City that Existed Before the Moon*.

A beautiful and catchy title, which sounded very science-fiction, but it was not. As reported by Cleve Twitchell in a precious notice of presentation in the July-August 1959 issue of Gabriel Green's UFO newsletter *AFSCA World Report*, George Hunt Williamson's talk was built around the idea that this city might have existed "under a now extinct moon, different from the satellite which circles the Earth today." "The Fantastic story he develops, continues Cleve Twitchell, is that the city once existed at sea level over 100,000 years ago under another moon that was spiraling in on the Earth on a collision course. Markings on the ruins of Tiahuanaco are said to show that some of the inhabitants of the city knew of its impending doom and had drawn up a calendar in the stone, calculating the approach of the satellite. As the moon approached Earth, Williamson surmises, its gravitational pull caused all the waters on the planet to gather in a belt around the equator. Tiahuanaco, an island in the rising belt of water, was eventually buried by the seas as the waters grew higher and higher. Years later, he continues, the moon grew so close to the Earth that it shattered into pieces and collided with our planet. With the gravitational pull of the moon no longer in effect, the waters which had stockpiled around the equator were released, and they flowed back over the entire surface of the planet causing a flood. Coupled with the collision-caused earthquakes and upheavals, the flood caused widespread devastation."

Williamson's talk was based in part on Hans Schindler Bellamy's writings. Two years before this author had just published an important new volume, *The Calendar of Tiahuanaco*. H.S. Bellamy was an apologist of the unorthodox "World Ice Theory" of the Austrian cosmologist Hans Hörbiger, according to whom, the Moon that we see now in our sky is only the last of four successive satellites captured by the earth; the three preceding had crashed onto our planet generating global changes each time — also meaning therefore that the earth for some extended periods was moonless…

One year later, this incredible theory was popularized by Louis Pauwels and Jacques Bergier in their hugely influential bestseller, *The Morning of the Magicians*, and fifteen years later was favorably revisited by Nasa engineer, Maurice Chatelain, in the chapter "Four Moons" of his book, *Our Ancestors Came from Outer Space*.

More anecdotal and less dramatic, an interesting tidbit I came across in one of Williamson personal papers in my files, is that on June 24, while attending the "Inca Sun Festival" called "Inti Raymi," the

Williamsons, met the world-famous Peruvian soprano, Yma Sumac, and had dinner with her. A few years earlier she had made a memorable appearance in the American movie film, *Secret of the Incas*, starring Charlton Heston. George would meet her again in 1982 in Los Angeles where she now lived.

One of the purposes of Williamson's trip was to personally investigate some specific ruins referred to by the late Morris K. Jessup in his book *The Expanding Case for the UFO*, that is, at Sacsayhuaman in Peru and at the aforementioned Tiahuanaco in Bolivia. Williamson had gone to Florida to see again Jessup earlier that year of 1959, but arrived three days after his death on April 20 — a suspicious "suicide" which may have convinced Williamson into distancing himself from the subject of UFOs for good, not wanting to be the next on the list of the "silence group" or as "Dark Journalist" called them now, the "X-Protect group." He and "Miche" left for Peru soon after. They were able to find the locations described by Jessup however, thanks to some notes he had previously received from this unforgettable researcher and great writer, who left us four classic books on UFOs. Williamson dedicated this lecture tour to Jessup's memory.

In addition, Williamson carried out research in Bolivia on the site of Tiahuanaco, but this was not the first time, as he had already visited the site very briefly in early 1958. However, this time he took many photos and films in order to prepare for the lecture "The City That Existed Before the Moon." As we have seen, in addition to discussing his own perspective and information, he would delve deep into the theory of Hans Hörbiger and Hans Schindler Bellamy, the two of them discussed by French Denis Saurat in his 1957 book in

English, *Atlantis and the Giants* — a correspondent of “Ric.” Along with these pioneer authors, Williamson was an advocate of a thought-provoking dating for this site, contrasting with the somewhat laughable “academic” assessment of dating the emergence of the Tiahuanaco civilization to around 500 A.D.

His lecture tour began in Florida. On Friday, July 24, 1959, he was in Melbourne, Florida. The lecture was announced in advance in the July 16 issue of a local newspaper by a short two-column article illustrated with a photo taken in Cuzco, Peru of “Dr. And Mrs George Hunt Williamson”… the only photo of “Miche” ever published.

“Lecturer to Discuss City Before Moon

Melbourne — Dr. George Hunt Williamson, who lectured here this year on flying saucers, will return to Melbourne Friday to give a talk on the City that Existed Before the Moon. This talk, he reports, will stem from a recent trip to South America on which he took color slides “of the world’s most ancient empire of over 100,000 years ago.” The lecture Friday night, at the Belcelona Hotel, will begin at 8 p.m. It is open to the public. Dr. Williamson is head of the Department of Anthropology, Great Wester University, San Francisco, Calif. And is a noted South American explorer. He is the author of *Other Tongues – Other Flesh*, *Secret Places of the Lion*, and *The Saucers Speak*! He is included in *Who’s Who in America* and in *American Men of Science.* ”

Always assisted by “Miche” who, at the back of the lecture room, took care of book sales and orders, George spoke in Santa Ana on August 28, El Monte on August 29 and in Los Angeles on August 30 on

"The City That Existed Before the Moon," and at Daniel Fry's West Covina home on August 31 on "Coming World Changes." The latter talk was also given in Pasadena on September 3. His schedule included also appearances in Pasadena, on September 10 (at Unit 12 of Dan Fry organization) and 12, in San Mateo, Unit 2, on 16, and in San Francisco on September 18 and 19, with the same program: one evening, "The City That Existed Before the Moon" and the other "Coming World Changes." Then they traveled north to Oregon, Washington and British Columbia for a few more lectures, then returned to Southern California. On Oct. 17, Dan Fry's Understanding Unit No. 4 had "Ric" Williamson with his talk on Tiahuanaco at the Women's Club, 155 Park Ave., Vista. Possibly one of his last lectures. (All the lectures were announced either in Daniel Fry's *Understanding* newsletter or in Gabriel Green's bulletin, *AFSCA World Report*)

"Coming World Changes" was a more advanced and less formal talk in which Williamson discussed many topics, for instance, some strange experiences during his lecture tour in Italy in 1958; the information that he and his Arizona research group received through radio contacts with space intelligences in the early 1950s regarding the "Els," called also the Cyclops or the Elder Race; why UFOs are often sighted over sites of ancient civilizations; and closing his talk with explaining the link with all the five different sections developed before, and his new insights regarding the reason behind the presence of UFOs in those troubled times. Williamson indeed highlighted "a warning from out of the dim past of mankind," "a startling pattern, a terrible one, but at the same time a wonderful one."

One tape-recording of that outstanding talk has survived and to quote myself from my book *In Defense of the Contactees*, I reaffirm here that "this lecture is one of the best ever done in all UFO history… [and t]hose who don't know George Hunt Williamson will be struck to find out what a great speaker he was, confident, and so modern…" (The recording was made in Vancouver, British Columbia, Canada, in October, 1959, and is ONLY available at UFO*BC Historical Archives, as CD Volume 7. — not to be confused with a 1956 recording made in Cleveland, Ohio, of a lecture bearing the same title; these are two completely different talks.) For this particular lecture, Williamson used no photographs, contrary to the one on his trip to Peru which was illustrated with a profusion of slides. It was the particularity and the originality of Williamson for his formal lecture to use at least a hundred photos that he took during his various research trips.

After that series of lectures from August to mid-October 1959, Williamson was soon preparing his luggage once again this time to return to England.

When two authors specializing in alternative research meet again

The Williamsons — or rather the d'Obrenovics — arrived in London at the beginning of December, and again George was to meet Brinsley le Poer Trench. This second interlude in England was to be much longer than the first one in 1958, since he planned to stay several months.

George Hunt Williamson newest book, *Road in the Sky*, was just off the press in England.

For some time they stayed at Le Poer Trench's home, 64 Pond Street, London S.W 1, then George divided his time — probably together with his wife "Miche" and the little Mark — between two addresses, one in Hanchurch, Stoke-on-Trent, Staffordshire, at the Yew Tree House, and one in the south-west of England, at Glastonbury, in a house near Wearyall hill where he would be carrying out archaeological research.

Le Poer Trench's bestseller, *The Sky People*, was soon to be released, followed two years later by *Men Among Mankind*. The author of *Other Tongues – Other Flesh* took advantage of the imposing library of his host and of the specialized bookshops of London to do some further research into the Arthurian legends and the Grail.

In the meantime, he was introduced to what is called the Giant Ground Zodiac of Glastonbury, discovered by esoteric author Katherine Maltwood in 1934, which Trench would discuss in-depth in *Men Among Mankind*.

Williamson visited all the mysterious sites in the south of England, from the ancient site of Silbury Hill and mystical Stonehenge to Glastonbury Tor, and the Uffington White Horse.

It was about that time that a new project began developing in his mind; the project of a screenplay, *The Grail*, which would be finalized in the early 1980s, consisting of a 100-page treatment. Williamson, with the help of John Griffin, wrote it, although they had no cinematic training or experience at the time. But a treatment is especially hard to sell, or even protect. A full scripted, professional, standard formatted story should have been needed. This may have been the reason why it was never turned into a movie, despite the fact, as we have seen in chapter 4, that David Spangler left no stone unturned to get it picked up by a studio, that Jane Russell, star among the stars, was quite interested in the project, and that another of Williamson's Hollywood acquaintances, *Rebecca* actress Dame Judith Anderson "very much wanted to play the main female role, Dame Margaret…" This character, based on three primary female Glastonbury mavens, fit her perfectly and her interest in the treatment seemed a strong feature, as was confirmed to this author by John Griffin.

Dr. Williamson and Dr. Jones…

First, let us note the following synchronicity, that is, the third film featuring fictional archaeologist Indiana Jones — whom some claim was patterned after George Hunt Williamson — entitled *Indiana Jones and the Last Crusade*, released in 1989, deals with this topic: the search for the Holy Grail! Indeed, in this blockbuster, Indiana Jones, with the help of his father, Professor Henry Jones, wants to find, before the Nazis, who were also looking for it, the Holy Grail: the cup that Jesus used at the Last Supper for the Eucharist and in which Joseph of Arimathea is said to have collected drops of His blood and sweat at the crucifixion.

I casually dropped a little bomb, didn't I? I quote myself: "whom some claim was patterned after George Hunt Williamson"

In fact, in Japan where I live, I was often asked if George Hunt Williamson was in any way related to the famous character *Indiana Jones*, of the Spielberg movie film series. The most reliable, or at least the most accessible source, I have found so far regarding this “rumor” is in the book *Pyramids of Montauk* by Peter Moon and Preston B. Nichols, published in 1995. In the first paragraph of chapter 18, “Martian Legacy,” they state that “Williamson … allegedly inspired the character Indiana Jones …”

One of the authors, Preston B. Nichols, was a sound engineer who worked on the first three *Star Wars* movies written and directed by George Lucas… the same George Lucas who wrote or co-wrote the stories for all the films portraying Indiana Jones. Since Nichols met with or at least worked for, George Lucas, we may give some credit to this piece of information, even if it is not first-hand, that is, from George Lucas himself.

Is there any evidence that might support what is only, for the time being, a rumor? To this question, I think we can answer: “Yes!”

Even though his doctoral studies were interrupted after the spiritual shock of the contact of November 20, 1952, Williamson was already endowed with quite a serious background in anthropology (and archaeology), awarded several times for his works in the field — among which an honorary degree of “Doctor of science” (Sc.D.) in 1951 — and just like the character of Dr. Henry Walton “Indiana” Jones Jr., he possessed the soul of an explorer, of an adventurer.

Indy Jones studied at the University of Chicago, Illinois. Williamson, who was born in Chicago, worked as an assistant in the Department of Anthropology at Chicago’s Field Museum of Natural History from

December 1946 to July 1947 under Dr. Paul S. Martin. In the first movie, *Raiders of the Lost Ark*, Dr. Jones is introduced as "an expert of the occult," just as was Williamson (Dr. Williamson) on the dust jacket of his books.

"Dr. Williamson," like Dr. Jones, explored various countries in South America, especially Peru, in search of lost cities. As already highlighted at the beginning of chapter 3, the opening sequence of *Raiders of the Lost Ark* offers several similarities with what can be found in Williamson's book *Road in the Sky*, that is: the setting in Peru, the Machiguenga Indians, a trek in the jungle, the crossing of a river, and discovering the vestiges of a lost civilization (an Incan temple in the case of Indiana Jones, and the "Rock of the Writings" in that of Williamson, a huge wall covered with many strange petroglyphs).

Indeed, jointly with an undeniable mystical quest in which UFOs played a good part, Williamson pursued an archaeological quest — both fields being for him intimately intertwined: discovering one of the lost cities of the ancient Amazonian Empire of Paititi, an empire that supposedly had coexisted with Mu and Atlantis, and had not been sunken, but submerged in the green jungle hell. He thus left on the tracks of his childhood hero, Colonel Percival H. Fawcett, the famous British explorer who, in 1925, literally vanished while searching for the same cities.

On July 10, 1957, the "Rock of the Writings" was the first real discovery of George Hunt Williamson in Peru — in fact, it was a rediscovery because it had already been "reported" once or twice since 1921, but then forgotten. Williamson was thus the real re-discoverer of this "Rock." As we have seen in chapter 3, it is a high stone cliff face, the surface of which is covered with many very ancient and strange hieroglyphics and drawings. The glyphs cover an area of about 100 by 9 feet.

If the physical resemblance between George Hunt Williamson and Indiana Jones may not be quite obvious, we can note at least a similar "atmosphere" in certain photographs. Like the one published in the Italian daily paper, *La Nazione*, in August 1958, during his European lecture tour; the look is unmistakably very "Raiders of the Lost Ark," with army pants in Rangers, a military-like shirt, and Ray-Bans. Incidentally, in the photograph he is shown visiting the archaeological site in Grosseto together with the two Reuters journalists who were introduced in chapter 5. Or still, that photograph extracted from the original manuscript of his book, *Road in the Sky*, where Williamson — flanked with two exploring companions — takes the pose with, in his arms, a dusty, tattered Inca mummy, freshly-discovered in a cave of the Marcahuasi Plateau, Peru, in 1957.

It is not completely impossible that Spielberg, who had to read a great deal of UFO literature before making *Close Encounters of the Third Kind* (1977), had noticed these photographs while glancing through *Road in the Sky*, unless it was George Lucas of course.

Williamson died in January 1986. *Raiders of the Lost Ark* premiered in 1981. Lucas and Spielberg could even have met him, but this remains pure conjecture until now as nothing concrete has surfaced to back it up.

In the fourth movie of the Indiana Jones series, *The Kingdom of the Crystal Skull*, the link between Williamson and Dr. Jones became even stronger since nearly all the subjects in which Williamson was interested are dealt with: UFOs, alien beings, ancient astronauts, Peru, the Nazca Lines, and the search for the lost underground city of Akakor (another name for Paititi).

Without forgetting these most significant similarities, firstly the year in which the film is set: 1957, the very year when George Hunt Williamson explored Peru and established the enigmatic "Abbey of the Brotherhood of the Seven Rays" in the heart of the Andes. And a new character makes his appearance in this movie: the illegitimate son of Indiana Jones. His name gives us a major additional clue because George Lucas called him: **Mutt Williams**. Does that not sound like **Hunt Williams(on)** or even like **Mark Williams(on)**, Williamson's son?

The allusions here are either intentional or truly miraculous. I think we are beyond the realms of sheer coincidence and that George Lucas wanted to leave us a clue and maybe the "confirmation" that hinting that George Hunt Williamson was one of the models for Indiana Jones was not a bad one…

We must mention here, too, the insistent, ostensible presence of the swastika in *Raiders of the Lost Ark*, since the same symbol, or approximately the same, features on seven pages of *Other Tongues – Other Flesh*. Is this a pure coincidence? Or could reading this book have given the Spielberg-Lucas duo the idea to place the maverick archaeologist Williamson as a character in the Nazi Era, at the time of the Third Reich, during World War II? Just a thought.

Regarding the swastika, it must be underscored that nowhere in *Other Tongues – Other Flesh* is the use of this symbol by the Nazis endorsed in any way whatsoever, and this even less so since Williamson does allude to the usages of this ancient symbol in different periods of History, with the striking exception of its re-use by the Nazis.

Then came Wellesley Tudor Pole

In the May 1960 issue of contactee Daniel Fry's high-quality UFO bulletin, *Understanding*, we find this important notice.

"Williamson honored

During his recent stay in England, George Hunt Williamson, well-known anthropologist and lecturer in the flying saucer field, was elected a Fellow of the Royal Anthropological Society of Great Britain and Ireland.

Never in the history of the society has a man of Williamson's youth (33 years) been considered for membership.

Williamson is the author of *Other Tongues – Other Flesh*, *Secret Places of the Lion* and *Road in the Sky* and is co-author of *The Saucers Speak* and *UFOs Confidential*.

Further honor and recognition was bestowed on the youthful explorer archaeologist and social anthropologist when he was requested to fill the position of Archaeological Consultant in the planned excavations next summer of the Glastonbury Abbey area, particularly the Chalice Well.

This is the mystical place of King Arthur, Camelot and the "glass tower on the hill. …"

However, what the notice did not specify was the fact that it was Wellesley Tudor Pole who gave him the official title of "archaeological consultant." In a letter dating back to 1982 we find:

"My OFFICIAL title at Chalice Well for W. T. Pole was: ARCHAEOLOGICAL CONSULTANT."

Wellesley Tudor Pole was 75 years old at the time. A former army officer and businessman, and descendant of the founder of the Royal House of Tudor, he was known for having initiated, with the consent of Winston Churchill, the "silent minute" of prayer for peace during the Second World War. However, in 1959, it was not the soldier nor the honest businessman that Williamson came to visit, but the seer and the mystic, for the name of Tudor Pole by then had been linked mostly to his spiritual activities and to the site of Chalice Well, the purchase of which had been arranged by him in the very beginning of that year. The meeting was made possible by Brinsley Le Poer Trench, who had just completed an introduction to Wellesley Tudor Pole's first important book, *The Silent Road* — the latter, in turn, would provide a short text for Le Poer Trench's book, *Men Among Mankind*.

Situated in the romantic county of Somerset in the southwest of England, the Chalice Well Garden lies nestled at the foot of Glastonbury Tor, a mystically-charged hill surmounted by a lone, bleak, ghostly tower, the sole vestige of a medieval church dedicated to St. Michael the Archangel. It stood like a beacon watching over the entire region. Going down towards the plain, a few streets from the garden, rise the ruins of Glastonbury Abbey. What is considered to be King Arthur's grave was discovered there. These three sites are indeed connected to this legendary figure, but curiously enough they happen to be just as much connected with a disciple of Jesus and supposed uncle of the Virgin Mary, Joseph of Arimathea. A long-entrenched tradition, supported by many puzzling elements, tells a story that it was at Glastonbury that Joseph of Arimathea took refuge in A.D. 63. According to the tradition, he was accompanied by twelve men and women, and there he founded the first Christian church. He is also said to have brought the Cup used by Jesus at the Last Supper, as well as two silver cruets holding sweat and blood collected during the deposition from the Cross. Some even add that he had with him the Spear that pierced Christ's side. He is said to have hidden the Cup, the Chalice, in a place only a stone's throw from the well, hence its name.

Brinsley had had the excellent idea of sending Wellesley Tudor Pole Williamson's books *Road in the Sky* and *Secret Places of the Lion* and he read them with great interest. He had especially appreciated, in one of the chapters of *Secret Places of the Lion*, the reference to the Upper Room in which the Last Supper took place. This place had a great significance to him. In fact, Williamson's perspective was in line with his own visions or "glimpses" of it.

Wellesley Tudor Pole was one of Williamson's two heroes of the moment — the other one being Frederick Bligh Bond (1864–1945), father of psychic archaeology. It is thanks to Le Poer Trench that he had familiarized himself with these two figures of British spiritualism. Their common point: Glastonbury and the search for the Holy Grail. As a matter of fact, Frederick Bligh Bond had designed in 1919, after a pattern from the 13th century, the wrought-iron sculpture decorating the well's wooden cover. The sculpture consists of two interlocking circles forming a Vesica Piscis, pierced or bisected by a "bleeding lance." An absolutely identical pattern decorates both sides, except for the lance, the head of which is used as a latch on the top of the lid. If the original pattern was wrought in 1919, the one on the lower side was made in 2004.

This Vesica Piscis, the brainchild of Frederick Bligh Bond, was of great interest to Williamson. The first time he came near this place the connection, the resonance, with Desert Center became so clear to him that he could not help seeing in it one of those synchronicities which had so often punctuated his life. To find, here in England, this same Vesica Piscis, of which he had made drawings and plaster casts in the Mojave Desert, was not an ordinary occurrence. He saw in it a sign. And still even more recently, since the preceding year, he had also made sketches and taken photographs of an identical Vesica Piscis shown on the magnificent portal of the Chartres Cathedral in France.

Another sign did not escape him either. In an area adjacent to the main alley leading to the well, was a fountain carved in stone. The spring water flows out of the mouth of a lion's head, water perceptibly reddish in hue as if the blood of Christ had mixed with it forever. He remembered the strange visualization or download of Egyptian scenes he had received on the third of September of the previous year in the street at the corner of the Palace of the Doges in Venice. At that time and place, he had been reminded that he would open the way for the emergence into the light of the ancient "secret places of the lion." He may have felt that the domain of Chalice Hill had all the characteristics of one of these "secret places of the lion."

Tudor Pole was the man who, in 1907, had made newspaper headlines, most particularly in the July 26 issue of the *Daily Express*. He was responsible for the discovery, not far from Chalice Well, of what some still consider as the Holy Grail, or at least as having a close connection to it. It was a blue glass saucer-shaped vessel about 5.5 inches (14 centimeters) in diameter. The repeated pattern like a Maltese cross on this Glastonbury Chalice was also reminiscent of one of the symbols found at Desert Center: the swastika.

When Williamson returned to the United States in October 1960, he gave a series of lectures in California, Washington State, and in Canada. Their titles were unambiguous: *New Quest for the Holy Grail* and *Footprints of Prophecy.* In them he discussed some of his latest or newest lines of investigation. The second illustrated talk, *Footprints of Prophecy*, focused particularly on the link between some of his findings in Glastonbury, England, and the famous footprints left by the "Venusian" in the sandy ground of a "wash" near Desert Center, California, on November 20, 1952. These complementary lectures were given over two evenings. As often they were done within the framework of Understanding, an organization founded and headed by Daniel W. Fry.

A voice in the desert

Daniel Fry was a well-known American contactee in the 1950s and 60s, author of a still-popular book, *The White Sands Incident*, and of its inseparable sequel, *To Men of Earth* — combined in recent editions as one volume. He claimed that on July 4, 1949 — and not 1950 as stated in the book — he took a trip in a flying saucer from the desert at the White Sands proving ground in New Mexico where he worked as an explosives expert and rocket instruments technician. More precisely, he was taken for a ride in a remotely controlled egg-shaped craft of 30 feet in diameter from that spot to the city of New York and back in a period of 32 minutes. Interestingly, here is the description given by Dan Fry when he touched the hull of the craft:

"… It was only a few degrees above the air temperature, and it was incredibly smooth. It is difficult to describe the degree of smoothness. If you were to run your finger over a large pearl which had been covered with a thin soap film you might receive a sensation somewhat similar to that which I felt when I touched the metal …" (1954 original version)

"… It was only a few degrees above the air temperature, but it had a quality of smoothness that seized my attention at once. It was simply impossible to produce any friction between my fingertip and the metal. No matter how firmly I pressed my finger on the metal, it drifted around on the surface as though there were a million tiny ball bearings between my finger and the metal." (Revised 1973 edition)

A description that in retrospect is strikingly reminiscent of a much later UFO case, the December 1980 Rendlesham Forest Incident, in which the main witness, the US Air Force Sergeant Jim Penniston, touched an alien craft that had landed near the twin NATO bases of Bentwaters and Woodbridge in England. He reported that the surface felt as smooth as glass and was warm to the touch (Kelly Milner Halls, 2017). "… The skin of the craft was smooth to touch. Almost like running your hand over glass. Void of seams or imperfections, …" (Nick Pope, 2014)

During this initial contact, Dan Fry did not meet any space being face to face, but held a conversation with a voice… a voice speaking American English, apparently coming through a system of speakers of some sort. This voice belonged to A-lan, an alien being aboard a mother ship some 900 miles from the Earth. During the 30-minute round-trip to New York, he learned from his invisible host that these space visitors had distant genetic links with a group survivors of the doomed civilization of MU, who got away from this planet that was then "virtually unfit for habitation," in four low-tech spacecraft, thus bringing us back to Williamson and some of his own perspectives on earth's past history as touched upon in his lecture on Tiahuanaco, or that he developed in *Secret Places of the Lion*. In Daniel Fry's book, nuclear war is strongly suggested as to what triggered the destruction of Mu in the Pacific Ocean as well as of its rival, the continent of Atlantis in what is now the Atlantic Ocean. In *Secret Places of the Lion*, Williamson is less specific about the primary cause of the sinking of the Motherland of MU, but the gist of the story is substantially the same.

A year later, Fry would be contacted again by this "voice," and eventually met this individual from space. In 1955, Fry went on to set up an organization called Understanding, which would become the largest flying saucer group of that time with dozens of units throughout the United States. Through it, he wanted to bring about "a greater degree of understanding among all the peoples of the earth and preparing them for their eventual inevitable meetings with other races in space," to quote a 1959 Understanding pamphlet — this, of course, going hand in hand with an anti-nuclear philosophy.

This organization would be a platform for ALL the contactees of the time, Williamson gave countless lectures through it, but also Truman Bethurum, Reinhold Schmidt, George Adamski (a couple of times), Orfeo Angelucci, Lee Childers (aka Prince Neasom), in short, all the Who's Who of the "contactees" of that Golden Age.

So, Daniel Fry's Understanding Inc. first served to spread alternative social and spiritual ideas by speeches and meetings, but also through its excellent monthly newsletter. The first *Understanding* newsletter was published in 1956 and ran for more than 240 issues until October 1979. It was typically about 20 pages long and was printed on high quality paper with a glossy cover.

According to Sean Donovan of Danielfry.com, "Understanding Inc. peaked in the early sixties with about 1,500 paid members and 60 or so 'Units' in America."

The White Pyramid

It would be impossible to cover all the fields of research undertaken by Williamson, from his research on Shambala inspired by Brown Landone, to the trail of the Sasquatch. But I would like to bring one to light that is more unexpected.

In the mid-1970s Williamson was very interested in the "Great Pyramid of Shensi in China."

This particular research angle may have a relationship with his attempt at finding the location of the Monastery of the Brotherhood of the Seven Rays, but mostly has to be viewed as an expansion of his pioneering research on "the Earth's pyramid belt" which was a forerunner of the "World Grid," later developed by the New Zealand airline captain Bruce L. Cathie in several books.

He and Williamson met in California in 1977 and began exchanging ideas. Williamson actually mentioned in a letter — from 1979 — that "[he] inspired [Bruce Cathie] to start his UFO work." Years earlier Cathie had read *Secret Places of the Lion* and *Road in the Sky*. In his book *The Bridge to Infinity*, Cathie mentioned that Williamson, "through some of his contacts in the United States Air Force, managed to obtain a photocopy of a survey map … produced from satellite photographs" of the area of Shensi. On the map, no less than sixteen pyramids were clearly indicated. Through research and deduction, Williamson determined that the pyramid numbered 4 was most likely to be the "Great Pyramid," at least the one shown in a black-and-white photograph. The photo and the map would be included in the book.

The photo was not new but had been forgotten since its publication in 1947. It first appeared in the *Los Angeles Daily Express* of March 29 and subsequently in at least two other newspapers, according to Roy Bates, in a well-researched chapter on the Great Pyramid of China in his book *29 Chinese Mysteries*. Each article ran the story of Colonel Maurice Sheahan, Far Eastern Director for Trans World Airlines, who reported that while flying over the "Shensi Province in western China" he had observed a "huge pyramid" in the landscape below. "… From the air, Colonel Sheahan said, the pyramid seems to dwarf those of Egypt …" We will see later that it was not the first time that such a structure was reported in the same general area by a U.S. pilot.

Given that the picture was accompanying Colonel Sheahan's account, it was implicitly attributed to him. However, Roy Bates underscores that the *Rocky Mountain News* of March 31, 1947, credited the photo as an official Army photograph. On the other hand, in Bruce Cathie's book, it was credited to the "United States Air Force," which makes me think that the real source of the photo may have been one of Williamson's acquaintances in the U.S. Air Force intelligence community — Cathie having conveniently overlooked mentioning how he got the photo.

This pyramid, often called the Great White Pyramid or the Maoling, is situated at Xingping, near Xian, central China. You should find it under the following coordinates: 34.3380854º N, 108.569684º E. It was once estimated to be approximately 1,000 feet in height, which would make it the tallest in the world, although more recent, but skeptical, sources have muddied the water by quoting much lower heights. Actually, it is currently difficult or even impossible to find the actual size of these monuments, all the more so as there is a cluster of those pyramids in this region, not only the controversial "White Pyramid." And things become tricky, because some entertain the idea that the so-called Maoling Pyramid does not match the "gigantic white pyramid" observed from the air by U.S. Air Force Pilot James Gaussman while on a trip from China to Assam in India in the spring of 1945. His plane finding itself in a situation that could rival the beginning of Frank Capra's film, *Lost Horizon*, Gaussman came across the thing… and circled it three times:

"I flew around a mountain, he reportedly related, and then we came to a valley. Directly below us was a gigantic white pyramid. It looked as if it were from a fairy tale. The pyramid was draped in shimmering white. It could have been metal or some other form of stone. It was white on all sides. What was most curious about it was its capstone: a large piece of precious gem-like material. I was deeply moved by the colossal size of the thing."

Did Gaussman take any photos of that strange structure? According to several authors — among them, Walter Hain — the photo published in 1947 was actually made in 1945 by Gaussman — or his co-pilot — and was turned over to military intelligence.

In any event, whether it was taken in 1945 or two years later is immaterial, for the photo definitely showed a pyramid, and an imposing one, in Central China. The photo resurfaced in the public domain in the second half of the 1970s at the initiative of Bruce Cathie, with the very likely behind-the-scenes help of George Hunt Williamson.

Now, to return specifically to the location of this impressive structure and what may have caused Williamson to undertake research into it. According to Brad Olsen in his book *Secret Places Around the World* (p. 61): "It is likely that the Great Pyramid of China [the White Pyramid] is located at a key intersection point of ley lines, which form an ancient network of pyramids worldwide built to tap the earth's natural energies. The White Pyramid and others in the surrounding valleys may have been arranged to mirror the shapes of certain constellations in the night sky. All the pyramids are extremely old; even the oldest known records call them ancient."

It is interesting to compare what this author said with an extract from a Williamson letter dating back to 1978. The two texts dovetail nicely. Williamson writes:

> "Only in the 1970s has there been mounting evidence of an ancient, planetary pyramid pattern. I suggested this as early as 1952 and called it the earth's PYRAMID BELT. I tied it in with what is now known as the WORLD GRID. Pyramids of various types and sizes and materials continue to be found upon the horizons of approx. 8 degree-wide belts surrounding the earth at both north and south at 30 degrees of latitude. I was the first to suggest a PYRAMID BELT that tied in with the North-South, and East-West lines of force. All of this was a forerunner of the World Grid pattern and the Planetary Pyramid Pattern emerging only in the last few years. This is important to mention [in *The Vision Quest*] Jack [John Griffin], it's one of the great proofs of my early theories, work, etc."

This theory was taken up with fresh eyes in the groundbreaking French documentary, *The Revelation of the Pyramids* (2010) [viewable on WatchDocumentaries.com or Daylimotion.com] and *La révélations des Pyramides – Les secrets de la construction Part 1 & 2* [viewable also on YouTube].

If, on an Earth globe map, you trace an imaginary equator of about 100 km wide starting from Easter Island, this circle will pass over the

Nazca Lines, Sacsayhuaman, Ollantaytambo, Cuzco, and other Peruvian sites, then continuing it will pass, for instance, over the Pyramids of Giza, and still continuing over Angkor Wat and many other ancient sites... But above all else what is even more relevant for us here is that if you trace a circle starting from the Pyramids of Teotihuacan in Mexico, passing over the Pyramids of Giza, this circle will pass over the cluster of Pyramids of Shensi in China…

The chances are high that Williamson was aware of these occult data or connections.

To quote the commentary from *The Revelation of the Pyramids*:

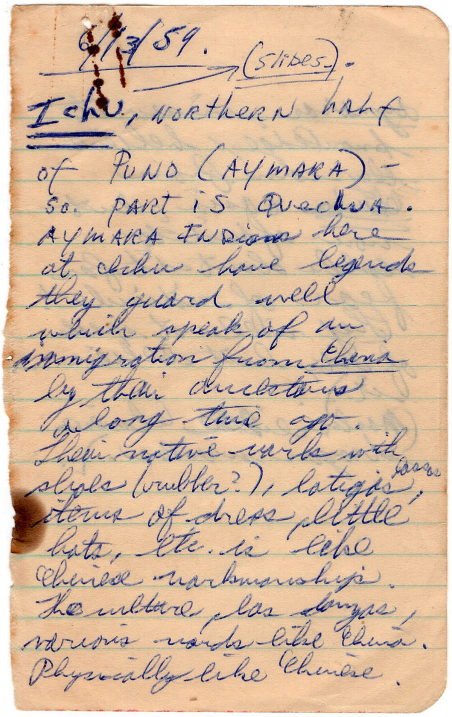
> "Easter Island, the Paracas Chandelier, Nazca, Cuzco, Sacsayhuaman, Ollantaytambo, Machu Picchu, and Giza are lined up. Teotihuacan, Giza, and **Shensi** are lined up."

Notwithstanding these enigmatic alignments, Williamson was particularly interested in the point antipodal to the White Pyramid of China… and dig into it deeply, so to speak…

But you must know now that as in a game of chess, George Hunt Williamson was always one or two strokes ahead of all the others, that is why he was the pioneer of so many things, and if he did investigate the antipodal point of the White Pyramid he must have had a good reason.

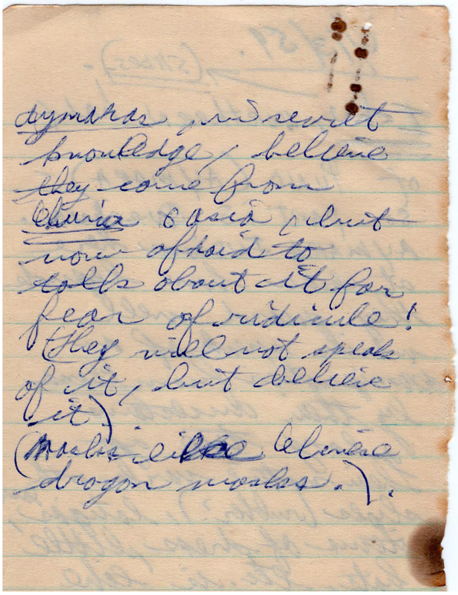
These two pages and the thirty following are from another of
George Hunt Williamson’s notebooks in M. Zirger's ownership;
these pages dating back to his last trip to Peru in 1959.
It deals mainly with his visit to Machu Picchu and Tiahuanaco,
with a mention of Puma Punku (see p.337, bottom left), and a brief
reference to “UFOs over ruins & general area” (same p. 337, top right).

© Michel Zirger

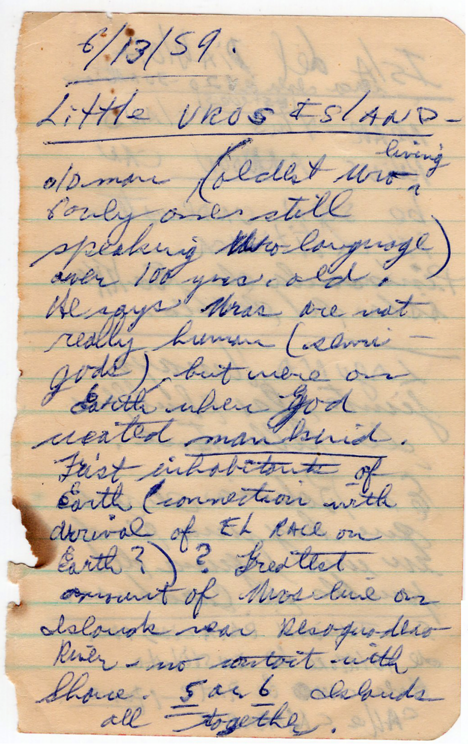


6/13/59. → (SLIDES.)

Ichu, northern half
of PUNO (AYMARA) -
So. PART IS QUECHUA.
AYMARA Indians here
at Ichu have legends
they guard well
which speak of an
immigration from China
by their ancestors
a long time ago.
Their native work with
slings (rubber?), latigos, lassos
items of dress, little
hats, etc. is like
Chinese workmanship.
The culture, las danzas,
various words like China.
Physically like Chinese.



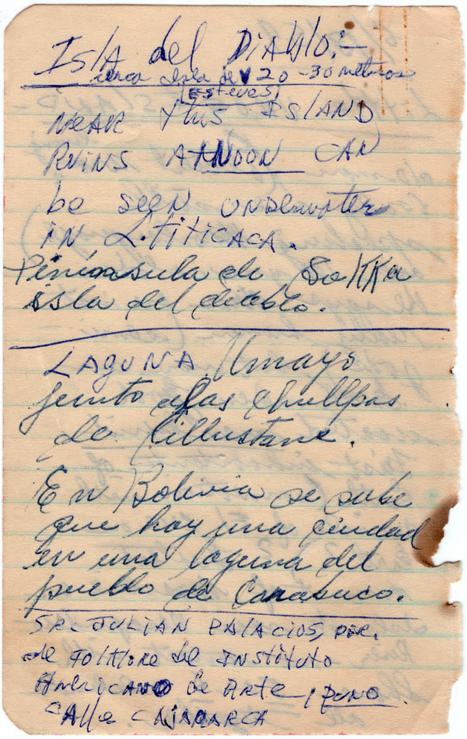
Aymaras guard secret
knowledge, believe
they came from
China & Asia, but
now afraid to
talk about it for
fear of ridicule!
(they will not speak
of it, but believe
it)
(masks like Chinese
dragon masks.).



6/13/59.

Little UROS ISLAND-

old man (oldest Uro living & only ones still speaking Uro language) over 100 yrs. old. He says Uros are not really human (semi-gods) but were on Earth when God created mankind. First inhabitants of Earth (connection with arrival of EL RACE on Earth?)? Greatest amount of Uros live on islands near Desaguadero River - no contact with shore. 5 or 6 islands all together.



Isla del Diablo:-
cerca Isla de 20-30 metros
(Esteves)

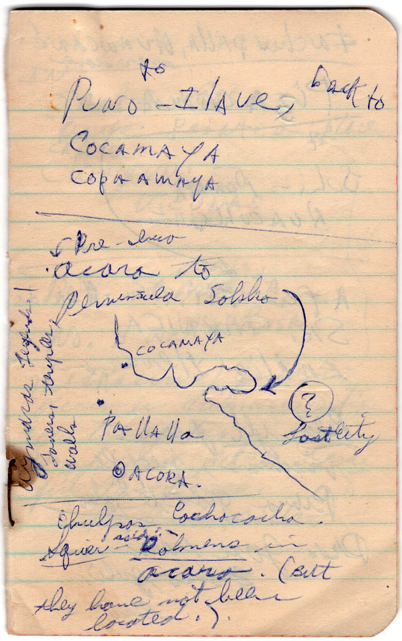
near this island ruins at NOON can be seen underwater in L. Titicaca.

Península de Sokka isla del diablo.

Laguna Umayo junto a las chullpas de Sillustani.

En Bolivia se sabe que hay una ciudad en una laguna del pueblo de Carabuco.

Sr. Julian Palacios, Pre.
de Folklore del Instituto
Americano de Arte, Puno
Calle Cajamarca

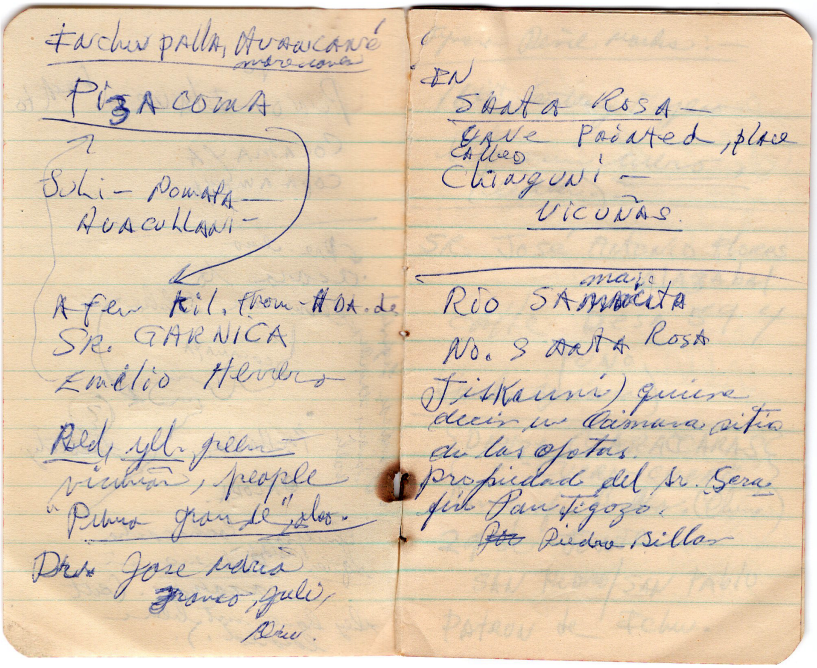

to
Puno - Ilave, back to
COCAMAYA
COPAAMAYA

Pre-Inca
Acora to
Peninsula Solsho

Aymaras legends!
Incas temples, walls

COCAMAYA
PAllalla
ACORA.
?
Lost City

Chulpas Cochocoila.
Squier said Dolmens in
Acora. (But
they have not been
located.).


Farchu palla, Huaicané
menciona

PIZACOMA

Suli - Pomata -
Huacullani -

A few Kil. from Hda. de
SR. GARNICA
Emilio Herrera

Red, yll. green
vicuñas, people
"Puma grande" altos.

Dra. Jose Maria
Franco, Julio,
Aldo.

EN
SANTA ROSA -
CAVE Painted, place
called
Chinguni -
VICUÑAS.

maje
Río SAMACITA
No. SANTA Rosa
(Titkaunni) quiere
decir un Caimura sitio
de las ojotas.
propiedad del Sr. Sera-
fin Pantigozo.
~~Pas~~ Piedra Sillar

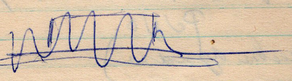
Aymara Devil masks :—

16th Century – years
before in cuero,
(leather).

SR. José Antonio Flores
Olazabal
calle Desa 594
PUNO
(speaks aymara)

{DANZA CCARACCARAS}
" "CUERO-CUERO"
Dance of Buddha. (China)
29 de JUNIO
SAN PEDRO/SAN PABLO
PATRON de Ichu.

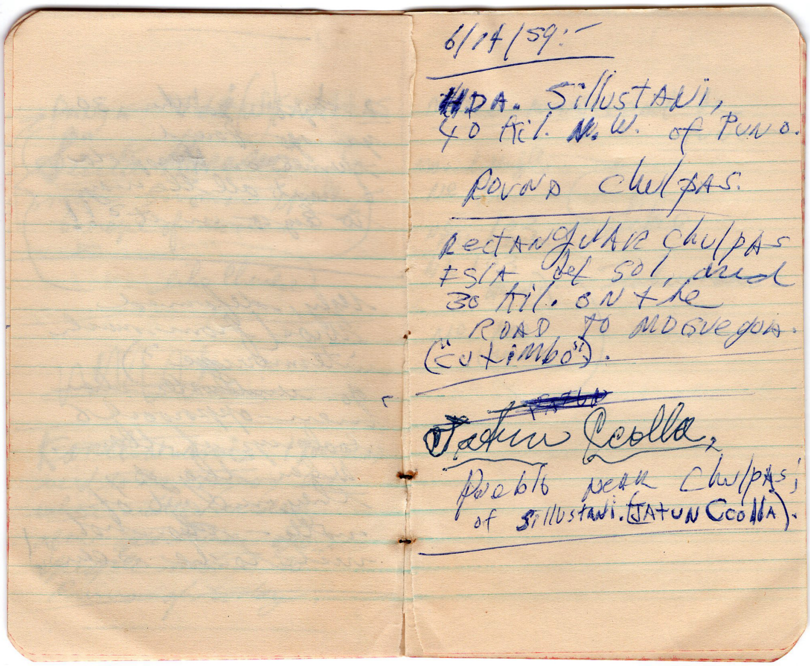
DANZA VVi(Wi)FALITAS
Or
Sinta Kaccma
man & woman, pole,
& rope of wool.
like Chinese



Kancharani 1700-50 AD
used to be Puno, but
when water receded
a few centuries ago,
people moved to
Puno of today.

2 Cuzco youths 30
yrs ago found
tunnel on Huasopata
& went all the way
to Cuzco in it?!!

Ugly, deformed
Urus (from much
intermarriage?)
go underwater when
men approach &
look up at them.
When they go,
they rise out of
water – also not
wish to be seen!



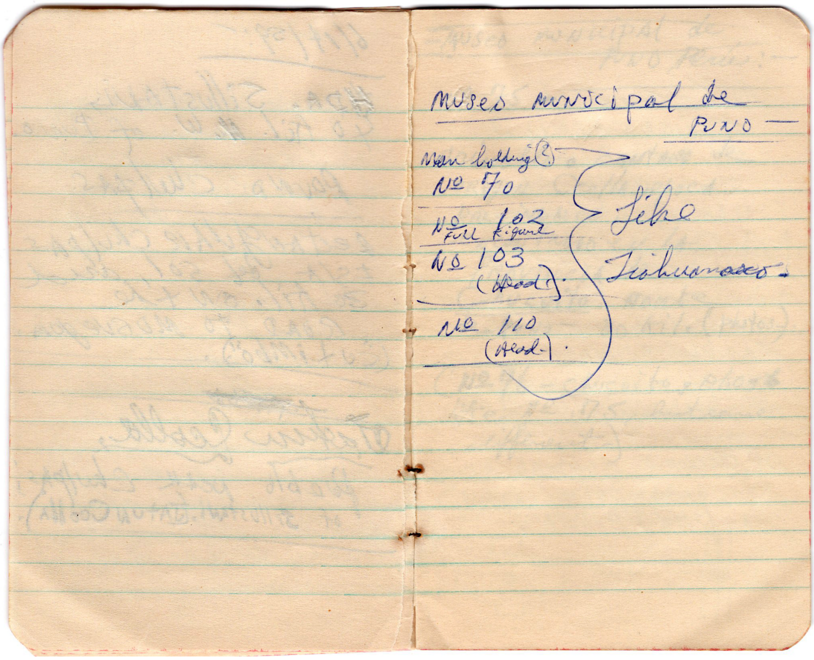
6/14/59:—

HDA. Sillustani,
40 Kil. N.W. of Puno.

Round chulpas.

Rectangular chulpas
ESIA del sol, and
30 Kil. on the
road to Moquegua.
("Cutimbo").

~~Tatun~~
Tatun Ccolla,
Pueblo near chulpas;
of Sillustani. (JATUN CCOLLA).



Museo Municipal de
Puno —

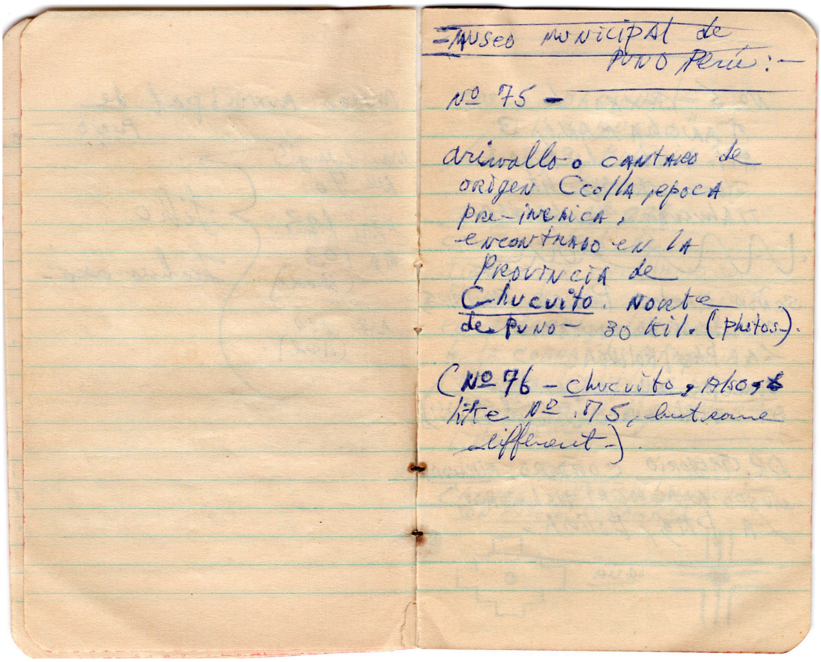
Man holding (?)
No 70

No 102
full figure

No 103
(Head).

No 110
(Head).

Like
Tiahuanaco.

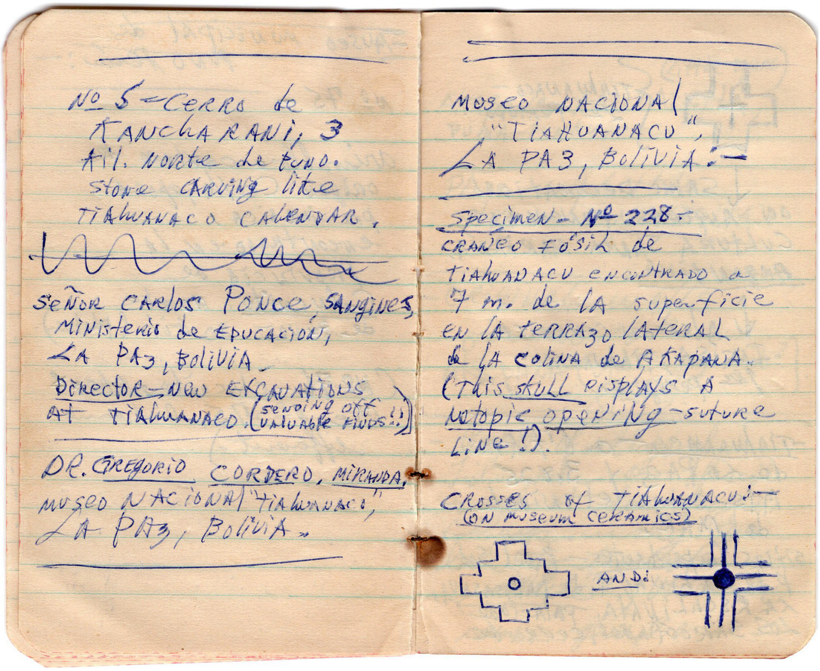


Museo Municipal de
Puno Perú:—

Nº 75 —

arivallo o cantaro de
origen Ccolla, epoca
pre-incaica,
encontrado en la
Provincia de
Chucuito. Norte
de Puno — 30 kil. (photos.).

(Nº 76 — Chucuito, Also,
like Nº 75, but some
different.)



Nº 5 — Cerro de
Kancharani, 3
kil. norte de Puno.
Stone carving like
Tiahuanaco calendar.

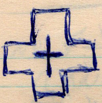
Señor Carlos Ponce Sangines,
Ministerio de Educación,
La Paz, Bolivia.
Director — new excavations
at Tiahuanaco. (sending off valuable finds!!)

Dr. Gregorio Cordero Miranda,
Museo Nacional "Tiahuanaco",
La Paz, Bolivia.

Museo Nacional
"Tiahuanacu",
La Paz, Bolivia:—

Specimen — Nº 228 —
Craneo fósil de
Tiahuanacu encontrado a
7 m. de la superficie
en la terrazo lateral
de la colina de Akapana.
(This skull displays a
metopic opening — suture
line!).

Crosses of Tiahuanacu:—
(on museum ceramics)



TIAHUANACO –
2o PERIODO.

↓ SAME DECORATION ON ANFORAS FUNERARIAS, CULTURA SANTA MARIANA, ARGENTINA.

↓ ALSO ON CERAMICA INCISA, TIAHUANACO 1er PERIODO.

- TIAHUANACO – a 67 KMS. de LA PAZ y 3.825 Mts. sobre el NIVEL del MAR.

SITIOS IMPORTANTES: – P. del SOL, P. de LA LUNA, T. de KALASASAYA, LA ESCALINATA, palacio de LOS SARCOFAGOS, CERRO de AKAPANA, KANTATAYITA (little stairs), PUMA-PUNKU, etc.

Place w/ little steps – KANTATAYITA.

- ORIGINAL WALLS of cerro de ~~AK~~APANA (open pyramid?) (photo).

- People of village of Tiahuanacu are afraid to look at sun, moon & things in sky. (Goes back to fear of satellite?) UFOs over ruins & general area – like other "indians" or "Incas" – people do not wish to look at sky phenomena – Curley?).

- MONOLITH "PONCE", disc. IN NEW EXCAVATIONS IN temple de KALASASAYA, POZO H-13. (IN FRONT OF the MONOLITH, A piece of CARVED bone & FOSSIL trilobite.). Almost center of temple.

PUMA-PUNKU ("PUMA GATE") – 2/3 mile to S.W. of great RUIN FIELD. CALENDAR? with FISH HEADS. FORMERLY ENCRUSTED with GOLD plate.

Puerta de LA LUNA: – ENTRANCE to OLD burial GROUND 1600' W.N.W. of temple of KALASASAYA. (FORMERLY IN center of temple?).

TIAHUANACU UNIT of measurement: – 17.6 inches

STONE w/ TOAD, CROSSES & SPIRALS IS FROM AREA of present village of TIAHUANACU (NOW IN MUSEUM COURTYARD).

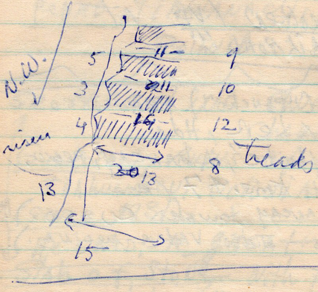
2 heads in front of church of SAN PEDRO, TIAHUANACU, BOLIVIA.

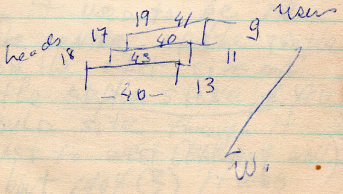
SR. MARCELINO CHURA CHAVEZ, GUARDIAN, RUINS OF TIAHUANACU, BOLIVIA. (SINCE 1931).

He said:- A great slab of stone with a circular hole (6"-8" across) in it used to be in the center of the temple on the east side of the ADYTUM STONE & you could site through it east to west (BALCONY WALL). About 1904 (?) it was removed by workmen & broken up at RAILROAD!!

SR. ("PANCHO") FRANCISCO VALER, Hda. "SAYHUITE", ABANCAY, PERU. (At Kms. 47 from Abancay toward CUZCO.). (Also:- Julio Valer Medina.).

Kenko



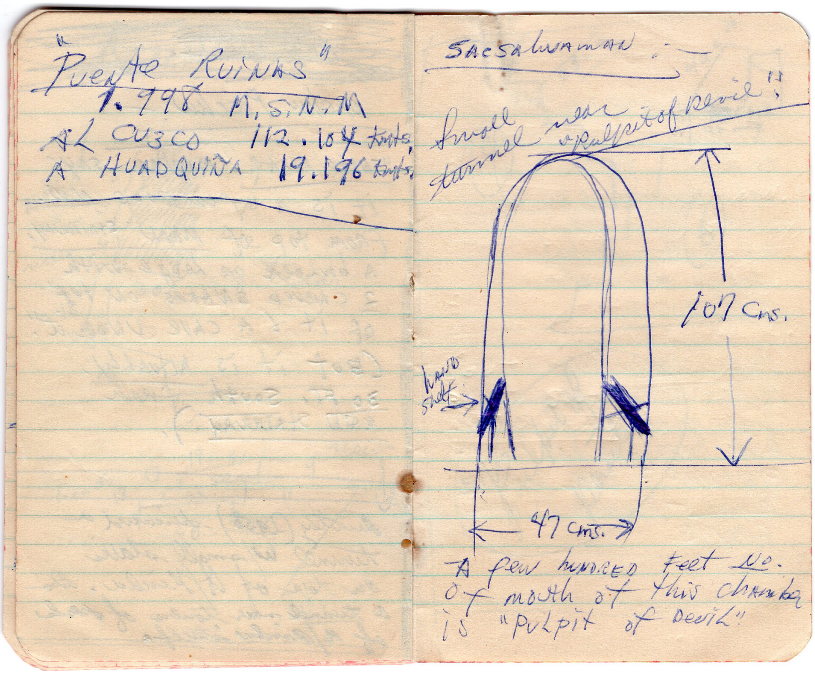


~~KENKO~~

Machu Picchu:-

"SNAKE ROCK" - Bingham says it is a "few rods N.W. from top of MAIN STAIRWAY. A boulder or ledge with 2 carved snakes on top of it & a cave under it". (But it is actually 30 FT. SOUTH from MAIN STAIRWAY.).

Recently (1958) discovered a tunnel w/small stairs on top of H/Picchu, also a tunnel under towers of peaks of M/Picchu itself.



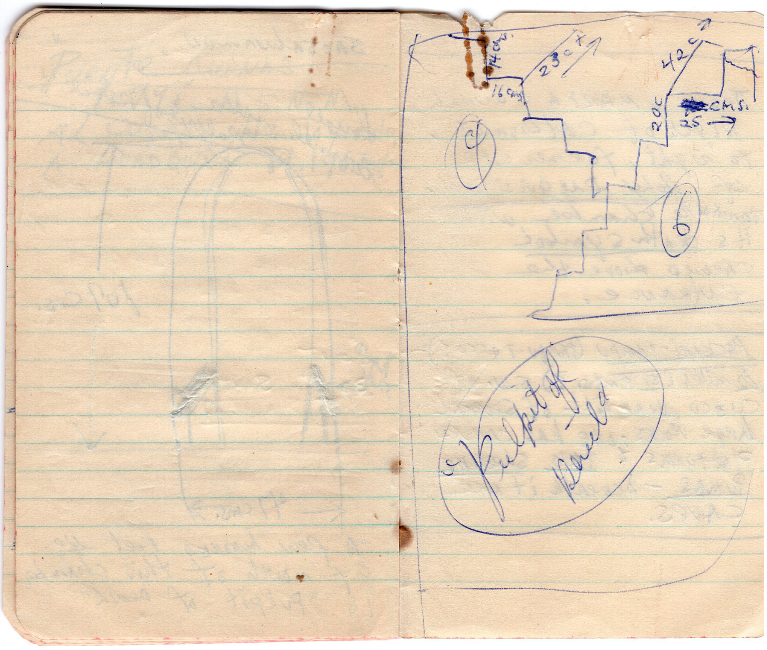
"Puente Ruinas"
1.998 M.S.N.M
AL CUZCO 112.104 kms.
A HUADQUIÑA 19.196 kms.

SACSAHUAMAN

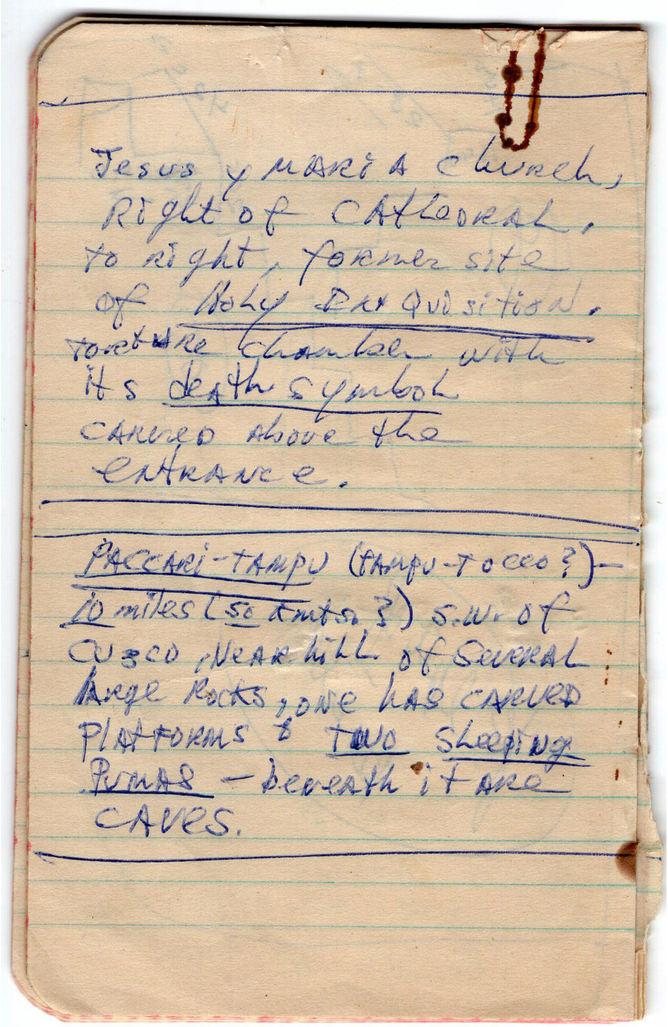
Small tunnel near "Pulpit of Devil"!

hand shelf
107 Cms.
47 Cms.

A few hundred feet NO. of mouth of this chamber is "Pulpit of Devil"

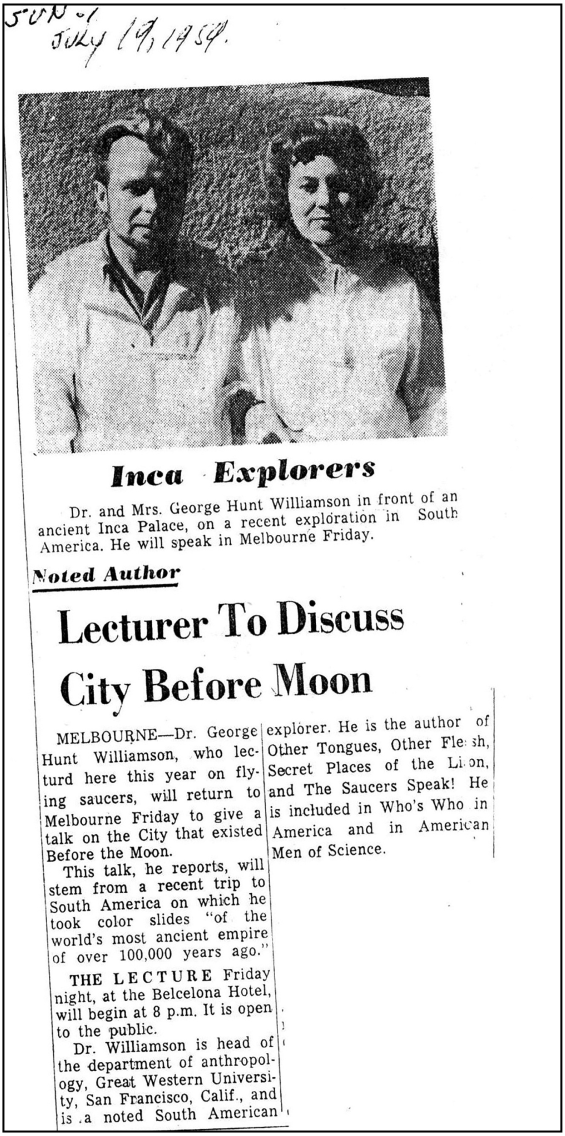


14 cms.
16 cms
23 c
42 c
20 c
25 CMS.
c
b
Pulpit of Devil



Jesus y Maria church,
Right of Catedral,
to right, former site
of Holy Inquisition.
Torture chamber with
its death symbol
carved above the
entrance.

Paccari-Tampu (Tampu-Tocco?)-
10 miles (50 kmts?) S.W. of
Cusco, near hill of several
large rocks, one has carved
platforms & two sleeping
Pumas - beneath it are
caves.



SUN-1
JULY 19, 1959.

Inca Explorers

Dr. and Mrs. George Hunt Williamson in front of an ancient Inca Palace, on a recent exploration in South America. He will speak in Melbourne Friday.

Noted Author

Lecturer To Discuss City Before Moon

MELBOURNE—Dr. George Hunt Williamson, who lecturd here this year on flying saucers, will return to Melbourne Friday to give a talk on the City that existed Before the Moon.

This talk, he reports, will stem from a recent trip to South America on which he took color slides "of the world's most ancient empire of over 100,000 years ago."

THE LECTURE Friday night, at the Belcelona Hotel, will begin at 8 p.m. It is open to the public.

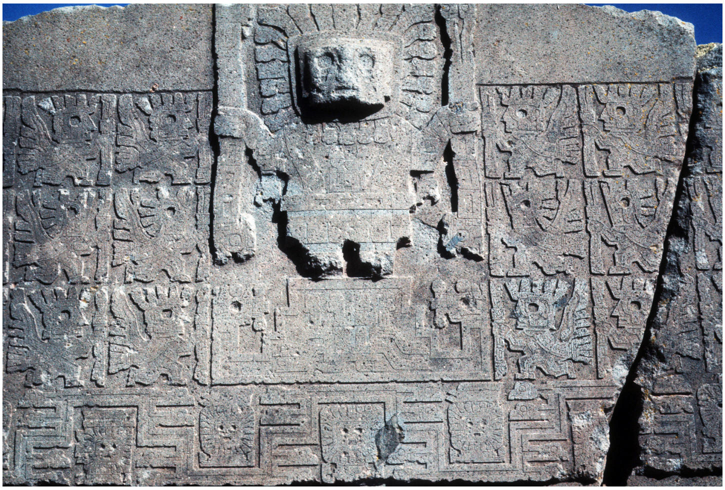
Dr. Williamson is head of the department of anthropology, Great Western University, San Francisco, Calif., and is a noted South American explorer. He is the author of Other Tongues, Other Flesh, Secret Places of the Lion, and The Saucers Speak! He is included in Who's Who in America and in American Men of Science.

George Hunt Williamson and his second wife, "Miche."
Courtesy of Dr. Michael Swords

The Uros Indians
Courtesy of Olivier Baux

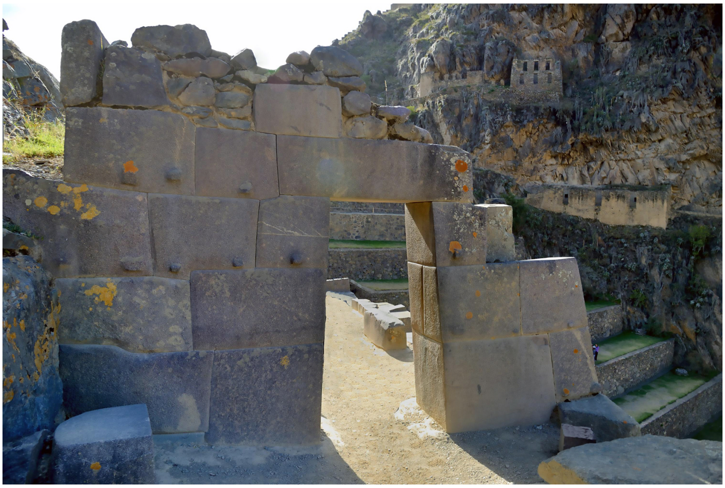
The so-called “Gateway of the Sun” of Tiahuanaco

By derivative work: Meister (talk)Zonnepoort_tiwanaku.jpg: Mhwater at nl.wikipedia - Zonnepoort_tiwanaku.jpg,
Public Domain, https://commons.wikimedia.org/w/index.php?curid=4837760



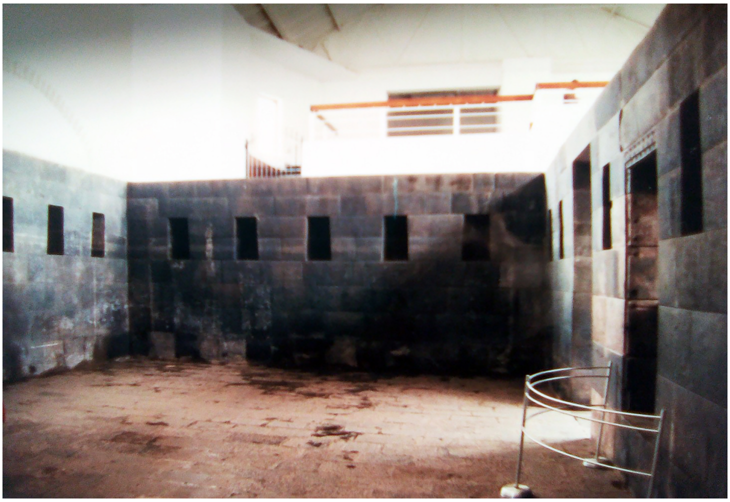
Closeup of the carvings on the pre-Incan Gate of the Sun

By JERRYE AND ROY KLOTZ MD - Own work, CC BY-SA 3.0, https://commons.wikimedia.org/w/index.php?curid=24653966

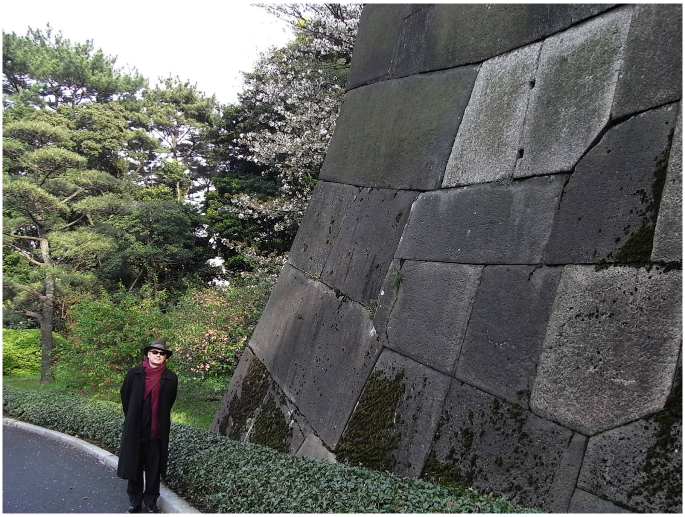


Inca doorway in the ruins of Ollantaytambo, Peru

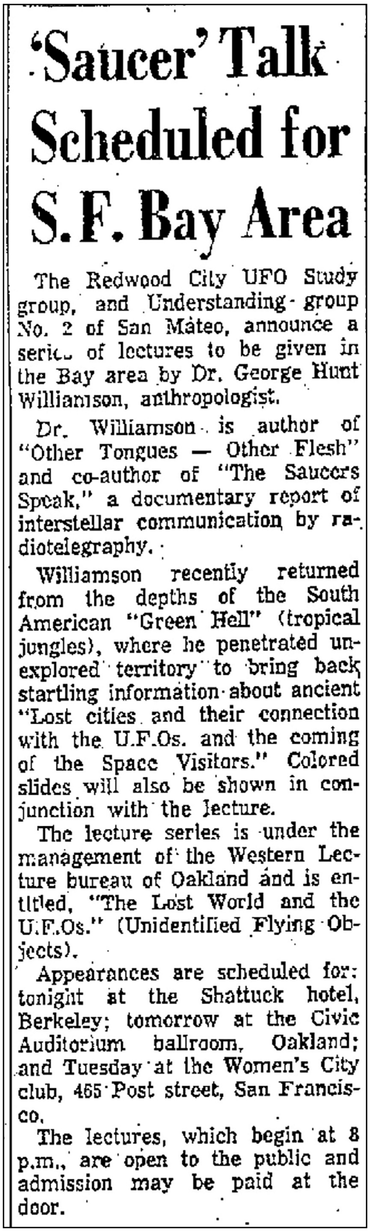
Author’s private collection



In Cuzco, Peru, the Coricancha, the Incas' temple of the Sun., or what remains of it… Courtesy of Olivier Baux



The author, not in Peru… but in Tokyo… but the same ancient stonework.



'Saucer' Talk Scheduled for S.F. Bay Area

The Redwood City UFO Study group, and Understanding-group No. 2 of San Mateo, announce a series of lectures to be given in the Bay area by Dr. George Hunt Williamson, anthropologist.

Dr. Williamson is author of "Other Tongues — Other Flesh" and co-author of "The Saucers Speak," a documentary report of interstellar communication by radiotelegraphy.

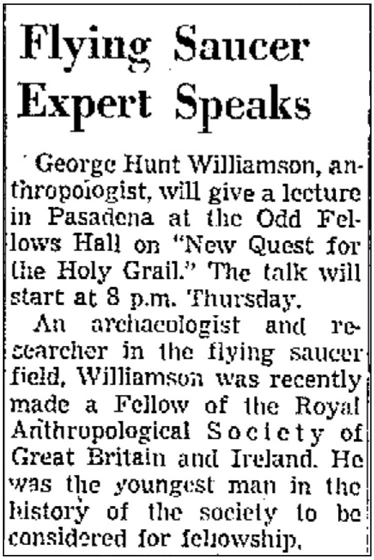
Williamson recently returned from the depths of the South American "Green Hell" (tropical jungles), where he penetrated unexplored territory to bring back startling information about ancient "Lost cities and their connection with the U.F.Os. and the coming of the Space Visitors." Colored slides will also be shown in conjunction with the lecture.

The lecture series is under the management of the Western Lecture bureau of Oakland and is entitled, "The Lost World and the U.F.Os." (Unidentified Flying Objects).

Appearances are scheduled for: tonight at the Shattuck hotel, Berkeley; tomorrow at the Civic Auditorium ballroom, Oakland; and Tuesday at the Women's City club, 465 Post street, San Francisco.

The lectures, which begin at 8 p.m., are open to the public and admission may be paid at the door.

A typical newspaper clipping announcing one of the numerous lectures given by George Hunt Williamson in the mid-1950s. This one is dated back to January 1958. Often the same text can be found in several different newspapers. Let us note the "Understanding-group Nº 2" mentioned at the beginning: "Understanding" was the UFO organization of the Contactee Daniel W. Fry. Williamson arranged most of his lectures through this organization.

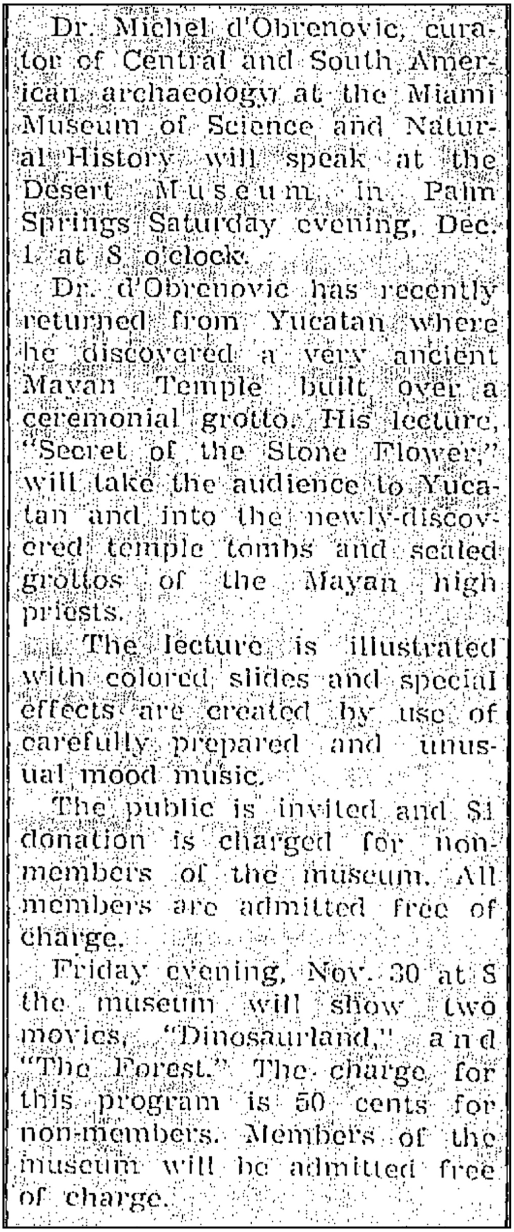


Flying Saucer Expert Speaks

George Hunt Williamson, anthropologist, will give a lecture in Pasadena at the Odd Fellows Hall on "New Quest for the Holy Grail." The talk will start at 8 p.m. Thursday.

An archaeologist and researcher in the flying saucer field, Williamson was recently made a Fellow of the Royal Anthropological Society of Great Britain and Ireland. He was the youngest man in the history of the society to be considered for fellowship.

Another typical news clipping, this one from 1960.



Dr. Michel d'Obrenovic, curator of Central and South American archaeology at the Miami Museum of Science and Natural History will speak at the Desert Museum in Palm Springs Saturday evening, Dec. 1 at 8 o'clock.

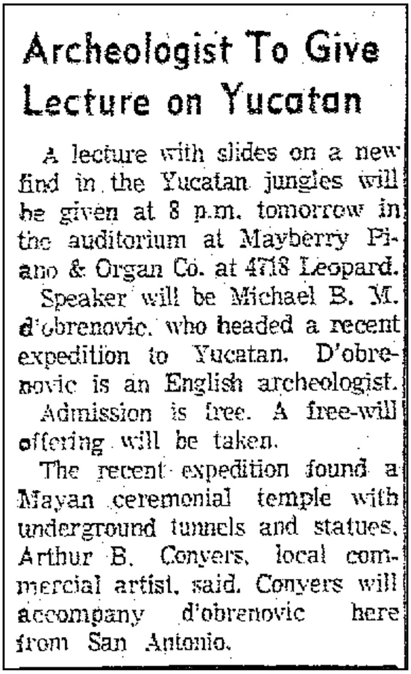
Dr. d'Obrenovic has recently returned from Yucatan where he discovered a very ancient Mayan Temple built over a ceremonial grotto. His lecture, "Secret of the Stone Flower," will take the audience to Yucatan and into the newly-discovered temple tombs and sealed grottos of the Mayan high priests.

The lecture is illustrated with colored slides and special effects are created by use of carefully prepared and unusual mood music.

The public is invited and $1 donation is charged for non-members of the museum. All members are admitted free of charge.

Friday evening, Nov. 30 at 8 the museum will show two movies, "Dinosaurland," and "The Forest." The charge for this program is 50 cents for non-members. Members of the museum will be admitted free of charge.

Two articles announcing lectures by Michel d'Obrenovic (G. H. Williamson's new identity) in 1962 — certainly among the last he gave before disappearing for good from the lecture circuit. Let us note in the second one the incorrect statement: "D'Obrenovic is an English archaeologist…" No man is a prophet in his own land…



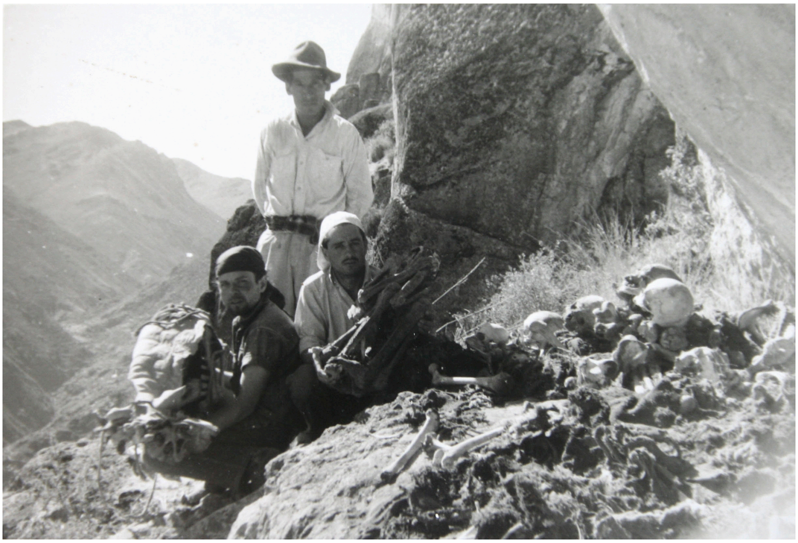
Archeologist To Give Lecture on Yucatan

A lecture with slides on a new find in the Yucatan jungles will be given at 8 p.m. tomorrow in the auditorium at Mayberry Piano & Organ Co. at 4718 Leopard.

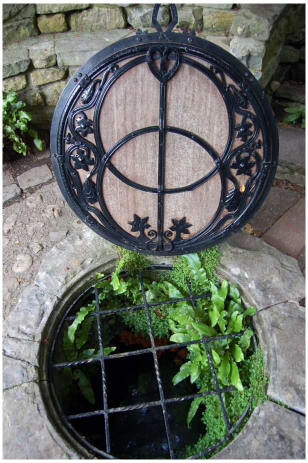
Speaker will be Michael B. M. d'obrenovic, who headed a recent expedition to Yucatan. D'obrenovic is an English archeologist.

Admission is free. A free-will offering will be taken.

The recent expedition found a Mayan ceremonial temple with underground tunnels and statues, Arthur B. Conyers, local commercial artist, said. Conyers will accompany d'obrenovic here from San Antonio.

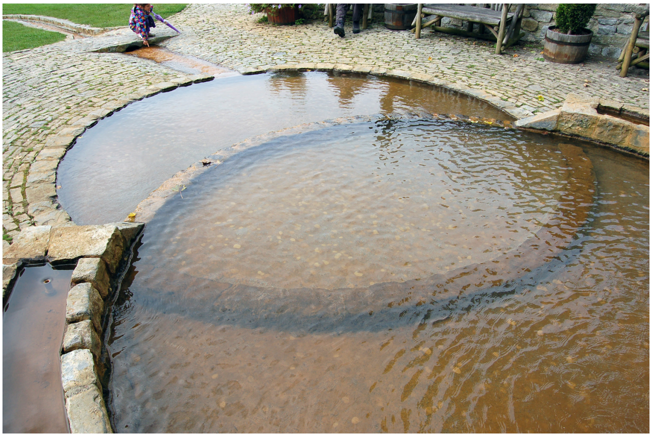


No, it is not a scene from an Indiana Jones movie, it is George Hunt Williamson (left) with two exploring companions and a freshly-discovered mummy on the Marcahuasi Plateau in 1957. Yes, indeed, something of Indy Jones! [Photograph by M. Zirger from the original first-generation print — “vintage print” — in Williamson’s original manuscript (ribbon copy) of *Road in the Sky* (1959) property of Michel Zirger] © Michel Zirger / Agence Martienne

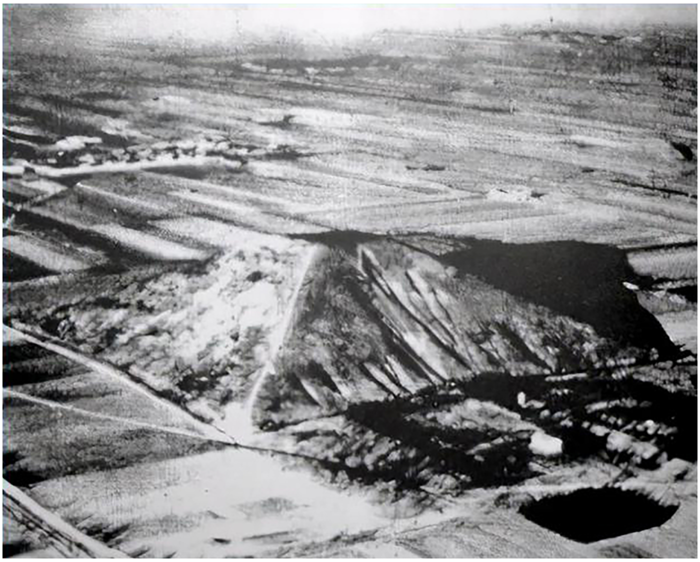


The Vesica Piscis on the Chalice Well lid.

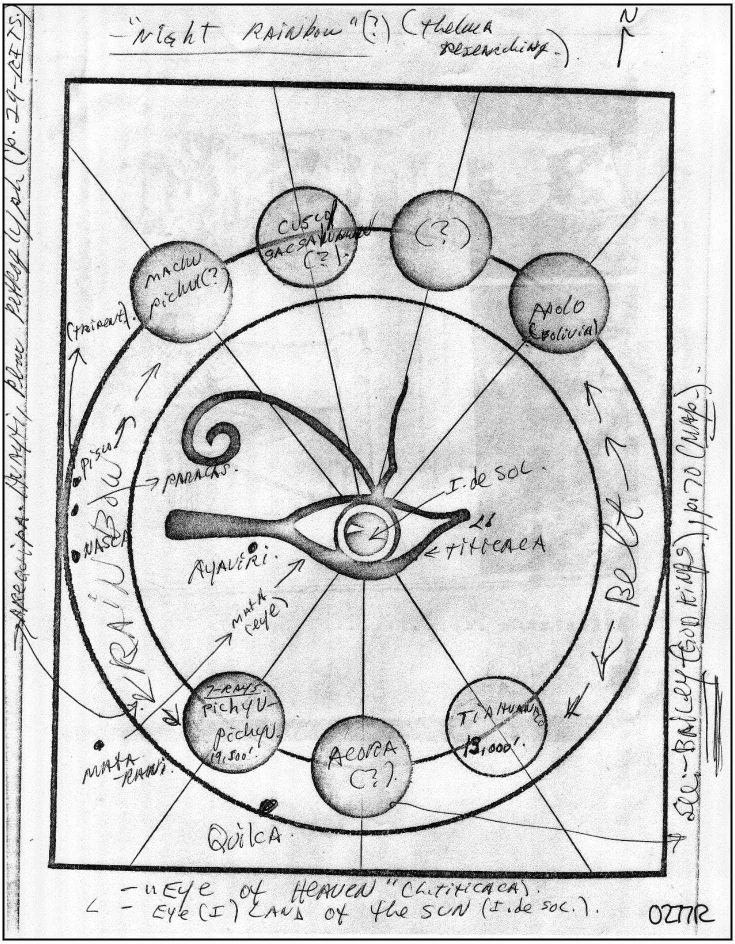
Photograph by Harry Challenger, editor of *Flying Saucer Review*, used with his kind permission



The water basin at Chalice Well built in the 1980s replicates also the original pattern of the Well: the Vesica Piscis. Photograph by Harry Challenger, editor of *Flying Saucer Review*, used with his kind permission



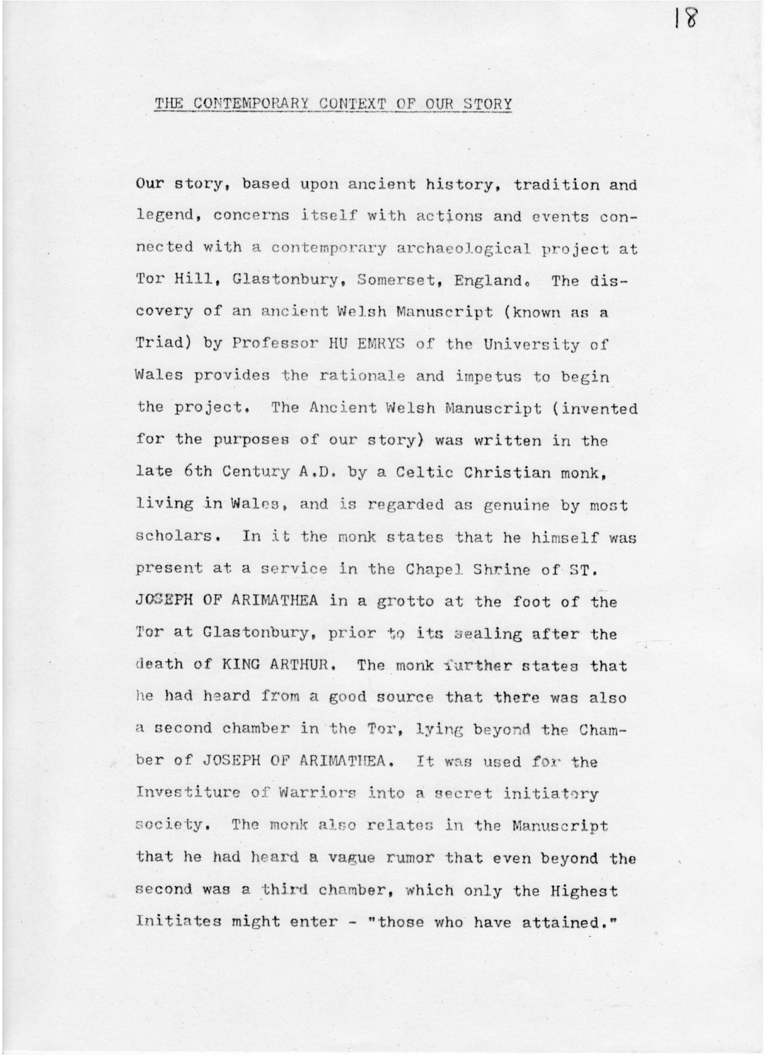
The 1947 photo supposed to show the Great White Pyramid of China. Most plausible source: U.S. Air Force



"NIGHT RAINBOW" (?) (THELMA RESEARCHING).
N
MACHU PICCHU (?)
CUSCO SACSAYHUAMAN (?).
(?)
APOLO (BOLIVIA)
(TRIDENT).
PISCO
PARACAS.
NASCA
I. de SOL.
TITICACA
AYAVIRI.
MAYA (EYE)
RAINBOW
BELT
7-RAYS. PICHU-PICHU. 19,500'.
ACORA (?).
TIAHUANACO 13,000'.
MAYA RAMI.
QUILCA.
AREQUIPA
(p. 29-RT 75).
SEE:- BAILEY (GOD KINGS), p. 70 (MAP).
-"EYE OF HEAVEN" (CHITITICACA).
L - EYE (I) LAND OF THE SUN (I. de SOL.).
0277R

A pendulum dowsing paper used by G. H. Williamson and Thelma Dunlap to try and find more information about the Tiahuanaco, Machu Picchu, Pichu-Pichu, etc. mysteries. Courtesy of Dr. Michael D. Swords

This page and the following four are from the “introduction” of the manuscript of *The Grail*, a script written by George Hunt Williamson, John L. Griffin, and Augie Tribach. Courtesy of Dr. Michael D. Swords



18

THE CONTEMPORARY CONTEXT OF OUR STORY

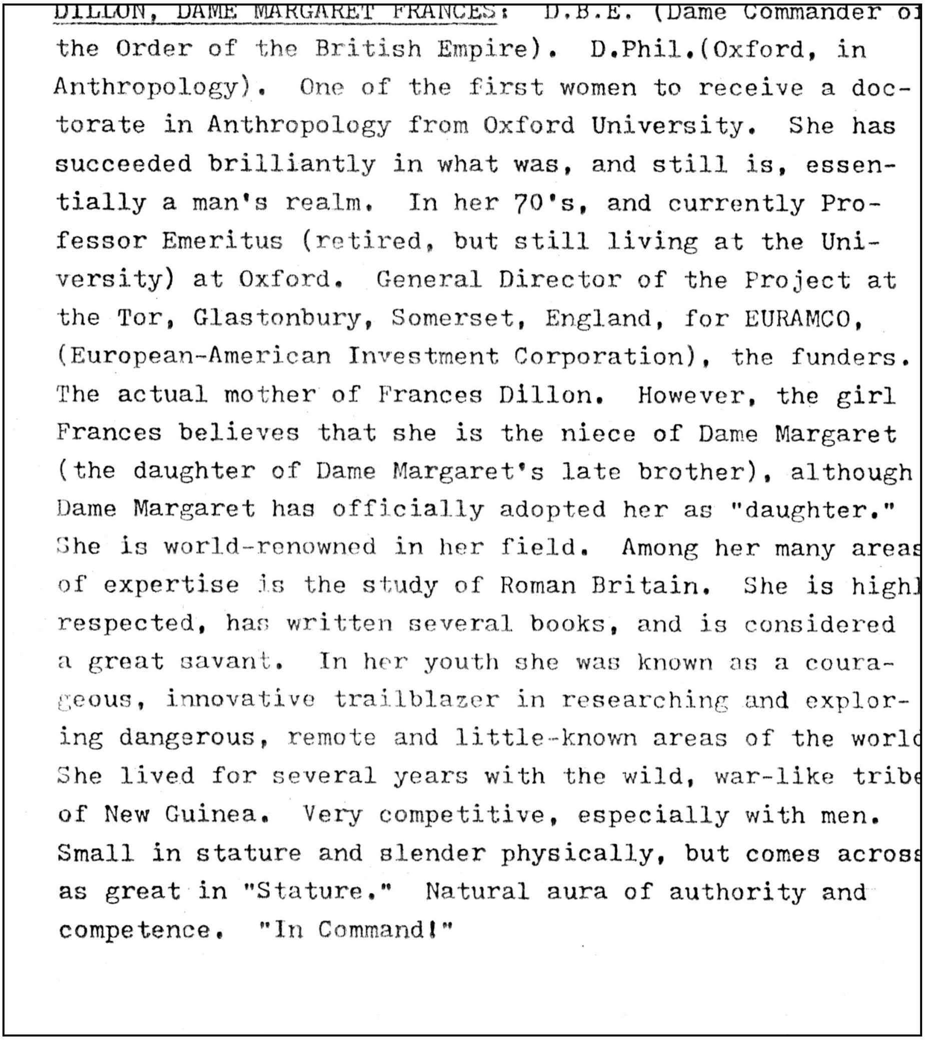
Our story, based upon ancient history, tradition and legend, concerns itself with actions and events connected with a contemporary archaeological project at Tor Hill, Glastonbury, Somerset, England. The discovery of an ancient Welsh Manuscript (known as a Triad) by Professor HU EMRYS of the University of Wales provides the rationale and impetus to begin the project. The Ancient Welsh Manuscript (invented for the purposes of our story) was written in the late 6th Century A.D. by a Celtic Christian monk, living in Wales, and is regarded as genuine by most scholars. In it the monk states that he himself was present at a service in the Chapel Shrine of ST. JOSEPH OF ARIMATHEA in a grotto at the foot of the Tor at Glastonbury, prior to its sealing after the death of KING ARTHUR. The monk further states that he had heard from a good source that there was also a second chamber in the Tor, lying beyond the Chamber of JOSEPH OF ARIMATHEA. It was used for the Investiture of Warriors into a secret initiatory society. The monk also relates in the Manuscript that he had heard a vague rumor that even beyond the second was a third chamber, which only the Highest Initiates might enter - "those who have attained."

After the discovery and authentication of the Ancient Manuscript, HU EMRYS tries to interest various British archaeological institutions in undertaking a project at the Tor to try to find the Chapel Shrine of JOSEPH OF ARIMATHEA mentioned in the Manuscript. Many are academically interested, but all are cautious and express strong reservations. The authenticity of the age of the Manuscript itself does not necessarily establish the validity of its statements. There is also the matter of money, which is always in short supply for any undertaking of this kind. The media picks up on the story for awhile, but nothing comes of it.

In America Doctor STEFAN LANE, a young but already well-known American archaeologist, hears of the discovery of the Ancient Welsh Manuscript. STEFAN has been a buff on the Arthurian Legends and the Grail Quest ever since he was a child. There seems to be a powerful unconscious connection between STEFAN and the Grail. During the late sixties, while still a graduate student at Harvard, he took part as a volunteer in the Camelot Research Committee project at Cadbury Hill near Glastonbury. These excavations established to the satisfaction of many scholars the existence of the "castle" of King Arthur on the crest of Cadbury Hill, about a dozen miles from Glastonbury. Over the intervening years STEFAN had eagerly awaited news of any further investigations related to KING ARTHUR or the Grail. When he heard about the discovery of the Ancient Welsh Manuscript he became very excited, and closely followed the subsequent developments and HU EMRYS' efforts to initiate a research project at the Tor. When it becomes obvious that HU has reached a dead-end, STEFAN corresponds with him and offers to come to England himself to help. HU replies in the affirmative to STEFAN'S proposal. STEFAN drops everything and leaves for England. He arrives in England and immediately launches a campaign through the media to put pressure on the British archaeological institutions. He enlists the support of the Archbishop of Canterbury, who is very interested in proving the existence of 1st Century Christianity in Britain. This could prove the tradition that the British National Church was the first church in all Christendom. Armed with this support, STEFAN continues to exert pressure to secure the project. He is widely quoted as saying that while he admires the British Archaeological Societies and the tradition they represent, he finds them to be "rather staid and overly cautious." He reminds them of Schliemann proving the legends right about Troy and the Camelot Research Committee proving the legends right about Camelot and King Arthur. And all they had to go on was legend. In this case, there is an authentic 6th Century Manuscript in addition to the wealth of legendary material.

An unexpected breakthrough occurs when a complete funding package is offered by EurAmCo, the European-American Investment Corporation. DAME MARGARET DILLON, Professor Emeritus in Anthropology, Oxford University, has been asked by EurAmCo to assume the position of General Director of the project and she has accepted. EurAmCo's funding and DAME MARGARET'S tremendous prestige turn the tide and resistance crumbles. LORD WESTFIELD of the National Trust makes an announcement that permission is granted for excavation to begin at the Tor, Glastonbury, on land safe-guarded by the National Trust. STEFAN LANE is appointed Supervisor of the Project.

After excavations have been underway for some time, our story opens in DAME MARGARET'S study at Oxford (following a brief scene in which JOSEPH OF ARIMATHEA takes the Cup of the Last Supper into his care).



DILLON, DAME MARGARET FRANCES: D.B.E. (Dame Commander o the Order of the British Empire). D.Phil.(Oxford, in Anthropology). One of the first women to receive a doctorate in Anthropology from Oxford University. She has succeeded brilliantly in what was, and still is, essentially a man's realm. In her 70's, and currently Professor Emeritus (retired, but still living at the University) at Oxford. General Director of the Project at the Tor, Glastonbury, Somerset, England, for EURAMCO, (European-American Investment Corporation), the funders. The actual mother of Frances Dillon. However, the girl Frances believes that she is the niece of Dame Margaret (the daughter of Dame Margaret's late brother), although Dame Margaret has officially adopted her as "daughter." She is world-renowned in her field. Among her many areas of expertise is the study of Roman Britain. She is highl respected, has written several books, and is considered a great savant. In her youth she was known as a courageous, innovative trailblazer in researching and exploring dangerous, remote and little-known areas of the worl She lived for several years with the wild, war-like tribe of New Guinea. Very competitive, especially with men. Small in stature and slender physically, but comes across as great in "Stature." Natural aura of authority and competence. "In Command!"

8

The Early Life of George Hunt Williamson

George Hunt Williamson lived three lives… three lives perfectly distinct from each other. The first one begins, of course, at his birth in 1926 and proceeds seemingly without any problems until the month of August 1952… This is when a deep transformation begins within himself, due to the sudden appearance of the UFO phenomenon in his intellectual world. This process will undergo a radical and definitive development with the events of November 20, 1952, at Desert Center, in which he was one of the key experiencers. Marked by George Adamski's meeting with the "Venusian" Orthon, these events were to introduce him almost instantaneously to a new life, a second life which would last ten years, involving extraterrestrial communications, explorations, and the writing of several books since then considered classics in their own kind. It was in 1962 — in the wake of a change of identity which remains somewhat enigmatic — that his very secret third life began: from then on he would be legally known as Michel d'Obrenovic. "George Hunt Williamson" was no more than a shadow, doomed to fade away because of lack of light. This third and last life with its share of difficulties would carry him through to 1986, the year of his death. Three lives thus for one man. Three lives, each filled with fascinating shadow zones, each incorporating ceaseless adventures and mysteries equaling the best of *The X-Files* episodes.

The governor's letter

Now we are going to delve into his "first life," and more particularly the period from 1944 to July 1952, when he was 18 to 25 years old. My attempt to lift the veil on the George Hunt Williamson before the events reported in *Flying Saucers Have Landed* is undoubtedly the first time it has been done. The documents now in my possession, or that I have access to, are few, not to say rare, and above all scattered. I have got my hands on a good many of them because of my police-like investigative work in order to locate them, and at the cost of significant financial expense. Extracted from these archives, the following letter offers our first look at some brand-new and significant elements:

"State of California
Governor's Office
March 14, 1951

Mr. G. H. Williamson, Program Director
Inter-tribal Indian Ceremonials
The Swetland's
Rancho Mirage, California

Dear Mr. Williamson:

Many thanks for inviting me to attend the Grand Council Fire on March 23rd, during the Second Annual Palm Springs Inter-tribal Indian Ceremonials.

As much as I would like to be able to accept your cordial invitation, I regret that I cannot. My schedule will not permit me to be in that part of the State on the 23rd.

Please express to the members of the Indian Pageant Association my appreciation for the thoughtfulness shown me, and extend my best wishes for a most successful celebration.

Sincerely,
Earl Warren
Governor"

It is not by accident that we come across the words "Indian ceremonials" because, as we shall see later, it was one of the greatest interests of Williamson's during that period.

For the time being, two points have to be underscored:

- First of all, the governor of California, Earl Warren, better known for giving his name to the Commission in charge of the investigation into the assassination of JFK, takes the time to answer personally to the invitation in a letter signed by himself. This demonstrates that at the age of 24 years old, the young "director" Williamson knew how to get the interest of influential people.

- Secondly, this letter shows that as early as 1951 Williamson had been entrusted with certain responsibilities, in this instance the organization of the Indian ceremonies of the city of Palm Springs in California. This would certainly not have been the case had he not had the authority and the necessary interpersonal skills to organize a successful event such as a cultural gathering eagerly awaited by the

Native American communities. Williamson seems to enjoy a certain credit and his skills appear to be questioned neither by the governor, nor by the city of Palm Springs.

Diplomas and polemics

If I am anxious to emphasize these two points, it is because a small group of sworn debunkers, with the late James W. Moseley, publisher of the ufological tabloid rant *Saucer News* (later known as *Saucer Smear*) at its head, persisted in Williamson-bashing through venomous, even scurrilous rumors with the only purpose of making him appear as a phony, a humbug without the slightest qualification. Yet, we see quite the opposite taking shape, his credit and his skills being implicitly recognized in the answer from the governor of California. A few months before the events at Desert Center, the daily Arizona paper *Prescott Evening Courier* of Friday, June 20, 1952, published on its front page another piece of information which seems to substantiate this.

All the information gathered in an article entitled “Williamson Name in Who’s Who” is exact, with the exception of the term “novel” strangely attached to *Other Tongues – Other Flesh*, obviously an extrapolation by the journalist. At the time of publication of the article — June 1952 — some of the chapters could indeed have been well advanced, and even finished. However, there is no doubt that the whole manuscript had to be the object of a total revision, for the simple reason that the first contacts with extraterrestrial intelligences claimed by Williamson and his friends, took place later, from August to November

1952, followed almost immediately by the experience at Desert Center of November 20 with George Adamski; all these new events were incorporated into the book which was completed by the end of 1954, but published in the autumn of 1956. So, the "novel" *Other Tongues – Other Flesh* mentioned by the article could only have been a first draft, quite different from the one we now know.

However, this newspaper article, among several other precious gems, conceals a diamond: the answer to a fallacious question repeated by James W. Moseley, or one of his minions, in several issues of his publication *Saucer News*: namely, why did Adamski attach the title of Doctor to Williamson, "Dr. Williamson," from the first page of his account of the events of November 20, 1952, published in 1953 in *Flying Saucers Have Landed*? One of those minions, John J. Robinson, in the September 1963 issue, peremptorily accused Williamson of having lied on this point and wrote:

"… it is highly unlikely he ever received a Sc.D. degree anywhere, honorary or otherwise."

Of course, Robinson offered no proof, and did not have on hand this article from the *Prescott Evening Courier*, which would have enlightened him on this point. The degree of "Doctor of science" or "Sc.D.," had been awarded to Williamson as an honorary title — which is perfectly normal for this kind of diploma — by a Canadian University, the "North Battle Ford Institute" in Saskatchewan. According to the article, Williamson had submitted a thesis on "Ethnology of the Modern Sioux-Chippewa Indians," in parallel with other works, following a full year staying with the Chippewa tribes, the territory of which straddles the state of Minnesota in the north of the United States and Canada, in particular the province of Saskatchewan… where the North Battleford Institute is based.

Yet, Williamson knew perfectly well the difference between an honorary diploma and the real status of "doctor." Anxious to stop any controversy, he made sure to stipulate as early as 1954, on page 11 of the April 17 issue of the magazine *Valor*, that he was not the holder of a doctorate, while adding that he had "several awards and honors for his research work in anthropology." But this article also escaped the punctilious vigilance of Moseley who for years took advantage of the controversy he had himself created.

It is prudent to remind ourselves that Williamson came from a well-to-do family, and that his father, George L. Williamson, was a well-known and respected personality, not only in Prescott, but in all Arizona, and even beyond. And if I trust my own research, his father, who had bought one of Prescott's most beautiful properties, "Granite Dells Lodge," was absolutely not the kind of man to accept that his son cheated in any way over his diplomas, and furthermore in the main newspaper of the city where they lived.

To definitively bury this vain, ill-informed polemic raised by *Saucer News*, I shall add a small detail, quite revealing and moving, which delves further in the direction of what I have just said. I happen to possess the Bible that belonged to George Hunt Williamson's mother… among various yellowing family documents slid in between the black leather cover and the flyleaf, I discovered a small pink paper, carefully cut out, which turned out to be the bibliographical notice of her son that appeared in *Who's Who in America…* which the *Prescott Evening Courier* had referred to.

Indian passion

The first life of Williamson, as we can see, seems inextricably connected to the Native Americans. Letters and documents in my archive repeatedly show that from 1944 to July 1952, the anthropological student Williamson focused on the North American Indians, over the years even becoming an esteemed and in-demand specialist. This idea of a young Williamson completely immersed in his anthropological research is also substantiated in several newspaper articles. For instance, on pages 1 and 2 of the *Prescott Evening Courier* of December 30, 1949, a rather long article gives us several new pieces of information to this effect. Among them, was the "announcement made by George Hunt Williamson, archaeologist" of a project of construction of a "museum and laboratory of anthropology" at Granite Dells, devoted especially to the Yavapai Indian tribe. He will carry out research with "Miss. Betty Jane Hettler … his professional assistant." The land and building material would be provided by his father.

Even though a little bit of financing is still needed for the actual "construction of the building," we discover, above all, two young people full of energy and ambition both working in the same field: anthropology! Let us simply state that while Betty Jane is quoted in the article under her maiden name, our two young lovebirds had married on September 1, 1949, in Tucson. Perhaps the marital status used was based on earlier details, or perhaps it was done to protect their new status as newly-weds. Once again, the background of Williamson is given: he is preparing "his master's and Ph. D. degrees at the University of Arizona," and his beloved "assistant" is quoted as having a bachelor's degree in historical anthropology from the Tucson school and a B.S. degree from Eastern New Mexico University, and currently working on her master's degree at the University of Arizona

A Doctor to the rescue

Throughout my research, the *Prescott Evening Courier* turned out to be one of the richest sources of information on the young Williamson. In its October 17, 1949 issue, we find on page 3 an article making a reference to the creation of the Yavapai County Archaeological Society under the aegis of Williamson. It specified that he "was awarded the golden key from the State of Illinois for outstanding archaeological research during 1946." Illinois does not appear here accidentally, as Williamson was born on December 9, 1926, in Chicago, Illinois. He lived there until 1947, the year his parents decided to leave and settle in Prescott, Arizona.

The newspaper makes another report on April 17, 1950, on page 4:

" … Dr. John C. McGregor's book (*Southwestern Archaeology*) is highly recommended by George Hunt Williamson of Granite Dells whose enthusiasm for Yavapai archaeology led to the organization of the local society [of archaeology.— *Author*]. While working with Dr.

McGregor, a personal friend, Williamson received his gold key for archaeological discovery from the state of Illinois in 1946."

A one-page document typewritten and annotated by Williamson — and now in my archive — reveals that this Golden Key had been awarded to him during his service in the Army Air Force. Drafted in 1945, he was first stationed at Lowry Field, near Denver, Colorado, then at Scott Field, in St. Clair County, Illinois.

Apparently, during his time in Illinois he had the opportunity to conduct excavations at two sites of Indian villages which he himself had discovered, under the supervision of Dr. McGregor… He was honorably discharged from the Army Air Forces with the rank of Sergeant on November 30, 1946 and with the Army Commendation Award for outstanding record of service to the Air Force in Public Relations. July 23, 1947 was the day of the family's departure to Prescott.

It was upon the recommendations of Dr. John C. McGregor and of the president of the Illinois State Archaeological Society, Dr. John B. Ruyle, that the very coveted Golden Key was awarded to him for his outstanding research at both Indian sites. The results of his research were published in April 1947 in the *Journal of the Illinois State Archaeological Society* in an article entitled, "A Newly Discovered Village Site in Southern Illinois."

This Golden Key, mentioned on most jackets of Williamson's books, did not escape the heinous venom of *Saucer News* under the pen of John Robinson. Neither he nor his editor had bothered to check such basic resources as the articles of their subject's hometown newspaper, in line with the usual level of research by skeptics…

The association with an anthropologist as prestigious as John C. McGregor, professor at the University of Illinois, brings an undeniable sign of credit and seriousness to the statements and approach of the young Williamson, and damages the fallacious insinuations of lies and humbug propagated by the agent of disinformation, James W. Moseley and his acolytes. For the anecdote, on the title page of Williamson's personal copy of *Southwestern Archaeology*, now in my collection, Dr. McGregor wrote the following dedication:

"Inscribed for G. H. Williamson with the sincere hope that you will conclude many more profitable 'digs.' John C. McGregor."

From March 1949, Williamson was again in the U.S. Army, but only for a few months, having received a direct commission from President Harry S. Truman. He was appointed 2nd Lieutenant in the Infantry. He served also as an instructor in Anthropology for the United State Armed Forces Institute.

His name was Sun Eagle

In February 1951, the Department of Anthropology at the University of Arizona selected Williamson for research work in preparation for the annual Fiesta or Fete at Magdalena, a town in the Mexican state of Sonora, just south of the border, a few hours by car from Tucson. This festival is an opportunity for several days of meeting for the Indians of the various communities of Mexico and Arizona. The fact that the

University chose him shows an implicit recognition of his expertise in anthropology, because only “special students” could make this kind of investigation in the field. Furthermore, within the university, Williamson had acquired the reputation of knowing how to communicate with the Indians better than anyone! This would be of great help to him, as he would have the most delicate task, “that of talking to the Indian informants.”

We find records of his presence at the Magdalena Fiesta in the columns of the newspaper *The Arizona Daily Star* of February 11, 1951. The text of the article echoes five articles by students present at Magdalena published in the archaeological journal *The Kiva*. These five contributions are said to be no less than “the first comprehensive description of this holy festival since John R. Bartlett’s treatise published in 1851…” *The Arizona Daily Star* puts a nice spotlight onto Williamson by stating:

> “… George Hunt Williamson discusses beliefs concerning the Saint [Saint Francis Xavier.— *Author*] who inspires pilgrimage to the city in ‘Why the Pilgrims Come.’” And the article adds that “Williamson has danced before Tucson audiences and is presently preparing an Easter Indian pageant for presentation at Palm Springs, Calif.” [This was the ceremony to which he had tried to invite governor Earl Warren.— *Author*].

Does anything surprise you in these few lines? No? Are you sure? Read it once more, please! Yes, that’s it: “Williamson has danced…” Another newspaper confirms it further by underscoring that “George

Hunt Williamson will be remembered for his interpretation of Plains Indian dancing during his university days before Tucson audiences." Actually, we touch here upon one of his greatest passions: the ritual dance of the North American Indians. It was truly second nature to him.

In 1951, the First Annual Tucson Festival of Arts was held during the month of April: a two-week compendium blending music, theater, art and folklore. The festival scheduled a massive sixty-two shows. On April 6, Williamson was called upon as a dancer for several performances of Indian dances, illustrating the "Folklore" category of the event.

In its issue on the following day, *The Arizona Daily Star* published a report which reserved its highest praise to the Folklore section: "The old southwest lived again last night on the stage of the University of Arizona auditorium as the folklore portion of the 1951 Tucson Festival of Arts unfolded before an overflow audience." The show was described as "unusual," "unique," " an air of authenticity," "obviously real," "well executed" and "talented." However, a big part of these praises were particularly directed at a "youthful dancer" who "with Chief Bat and the Black Mountain dancers … in the rattle dance, as the stricken king of the skies, in the eagle killing dance, and again as the lead in the buffalo dance, … was an eye-catching sight and a master of rhythm. The ease with which he danced certainly belied the difficulty of the steps." As you will have guessed, this "youthful dancer" was none other than the future author of *Other Tongues – Other Flesh*, George Hunt Williamson!

Williamson performed as a dancer at numerous Indian folk festivals called Pow-Wows, particularly in Arizona, California, and in Minnesota where he spent a year and a half in total. He even represented his “adoptive” tribe, the Chippewa of Minnesota, during an inter-tribal dance competition and won, outclassing the best Sioux dancers.

On watching him dancing in a Pow-Wow at Walker, Minnesota, in 1951, the old Chippewa Indian women “danced, cried and wailed.” The newspaper of that area, *The Walker Pilot*, which reported on the event, speaks of “a dancer, wearing traditionally colorful regalia, strode into the Chippewa dancing circle in front of the Walker Conservation building about 10 p.m. Saturday, August 11 and rewarded the Pow-Wow and late-staying spectators with a dazzling performance that also drew great admiration from his fellow dancers… the dancer, George Sun-Eagle (Williamson) is Grand Council Fire World Champion Dancer for 1951, and presently serves as Director of Indian Lore at Camp Lincoln for Boys, Lake Hubert, Minn. The dancer was so enthused with his reception that he has assured Mayor W. H. (Bud) Mallory that he will return to Walker for a special performance on August 18th.”

The Chippewa women declared that they had never seen anyone dance in the “old way” since their childhood. They were moved by his magnificent performance for it reminded them of the distant days of their youth and the real dances of the “old path.”

This title of “World Champion Dancer 1951,” mentioned by the newspaper, had been obtained in the Grand Council Fire of Palm Springs, the one he had tried to invite Governor Earl Warren to. No less than thirteen tribes had delegated their representatives, and as organizer Williamson had to take care of each of them, handle the protocols, and also compete in the dances till late in the evening. His reputation of “Man of Peace” already well established, together with his innate sense of diplomacy, made him gain the respect of the competing tribes, for it was obviously not an easy task to maintain harmony between thirteen tribes and keep the event running smoothly… which did not prevent him from also finally beating them at their own dances! The competition was rough. He was up against seasoned dancers and renowned champions of the Apache, Yaqui, Cheyenne, Sioux, Creek, Hopi, Cherokee, Mandan, Chippewa, Cahuilla and other tribes.

Prestigious guests had made the trip, such as the Sioux, Shooting Star, grandson of Chief Sitting Bull, who presided as Chief Medicine Man of the Council Fire at the Pageants.

On the occasion of these inter-tribal ceremonials in Palm Springs, and thanks no doubt to his innate capacity to communicate with the Indian people, he had managed to persuade his Hopi friends to perform the sedate and sacred Corn Dance ***for the very first time*** before more than 3000 spectators packed into the boxes and the grandstands of the Palm Springs Polo Grounds

In a letter, Williamson wonders how, he, a boy reared in the city, had been able to attain such perfection in so little time. Indeed, it was only after he arrived in Arizona with his parents in 1947 that he became interested in this aspect of Indian culture and he decided to learn their dances. He had instinctively the real sense of these dances and the old Chippewa women had not misjudged his talent. He was not only a good dancer, but was so good that he was lauded by indisputable authorities like the anthropologist and Pulitzer-prize-winning author, Oliver La Farge, and by the pro-Indian author Elliott Arnold, whose novel *Blood Brother* later gave us the all-time classic film, *Broken Arrow*. These are all added to the laurels unanimously braided for him, as we have seen, by the press and by the Indians themselves, as well as his teachers.

First steps into the unknown

However, for Williamson, dancing during the Indian pageants soon bestowed upon him something far beyond a simple folkloric show. It became a real mystical experience, letting him commune momentarily with a greater reality. He became aware of these other worlds, little by little. It was like an initiatory taste of his future experiences and of the famous "vision quest," as the Indians term it, this search for the spiritual illumination that will influence his whole life.

It would be difficult at this stage not to bring up what appears to be the first known direct confrontation of George Hunt Williamson with the paranormal. It took place on July 23, 1949. He was alone in his dormitory at the University of Arizona. Betty Jane was in her own, a woman's dorm. Having talked about the preparations for their wedding planned for September 1, 1949, George had said good night to Betty and had returned to his dormitory which he shared with three other men. They were then absent; it was Saturday night and they had gone out. He had thus seen nobody when he entered the dorm. He studied a bit, then went to bed. When he awoke around thirty minutes later — he was still alone in the room and silence reigned over the campus — he suddenly realized that he was standing at the foot of his bed looking down at himself — in bed! He did not have the impression that the other "he" in the bed was nothing more than a "lump of clay," as some people have reported during similar experiences. No! He was really in bed looking up at himself, and ***at the same time***, he was at the foot of his bed looking down at himself. ***He was in both places at the same time***… Awareness of this state of bi-location shocked him to such an extent that the two "he's" immediately joined together to become only one! For several minutes he dared not move, trying to understand what had happened. This first "out-of-body experience" marked him forever. It came at a turning point of his life, and could be interpreted as the first sign of an inner process which was to bring him to the shift of 1952. Perhaps this experience predisposed him to this "vision quest" which, in certain respects, can be likened to an astral journey.

Towards the mystical quest

It was on a day of June 1949 that the Indian "vision quest" crossed his path in life. He and his friend Star Hunter, of the tribe of the Hopis, whom we have already discussed in chapter 4, had just attended a rodeo and a Pow-Wow on the Papago Indian reservation near Tucson. His Hopi friend then insisted on taking him on a tour in the desert, because he wanted to show him something important that his family had passed on from generation to generation. They walked in silence and once arrived at a hill and climbed to its summit. There, Star Hunter sat down, indicating to Williamson to do the same. The Indian explained to him that he was going to intone three songs: the song of the Eagle, that of the Coyote and finally that of the Snake, specifying clearly to him that he had to say absolutely nothing, but only listen and watch.

His eyes closed, Star Hunter intoned an archaic and monotonous chant, as rough as the stone of the desert. It was the song of the Eagle. Williamson listened to his friend, when suddenly an eagle came down to soar very low above them for a few moments. Stunned, he put it down to a lucky coincidence. Star Hunter stopped, kept silent for a few moments, then intoned a second monotonous chant, equally as arid as the previous one, that of the Coyote. At the end of a rather short time, a coyote appeared in the distance, approaching them to within about twenty feet before going away just as mysteriously. Williamson could not believe his eyes. He wanted to speak but remained quiet, not wanting to go against the instructions of his friend. Then, after a break, his friend began, always with his eyes closed, the last song, that of the snake. However, this time, nothing happened. Once the song had ended, the Indian stood up. He motioned for Williamson to follow him, but remained silent. They climbed down the hill and had been walking for a few seconds when an impressively large rattlesnake struck in front of Williamson a few inches from his western boots, and went away, sliding in the desert. He was amazed. Star Hunter had called upon three animals with three melodies and each of them had appeared in that order. Now the Indian allowed him to speak, but he was speechless.

“Remember this day, my brother,” said Star Hunter with an unusual voice, “you have a white face, but you have a red heart. You will not understand it for many, many years, but you come with mighty signs and symbols.”

He then explained to him that he would have a mission to fill in his life, and that this mission would be full of thorns. He ordered him to always remember the oneness of all life, that life is in All, if he wanted to succeed in his mission. But mostly he told him that someday, he would have the Vision. From that moment on, the desire for this vision did not leave Williamson. It was only two years later, as we shall see, that he was to experience this vision. It is worth noting that it was immediately after the initiation in the desert described above that Star Hunter offered the Kachina doll to Williamson — this Kachina doll upon which he would look back as the prophetic announcement of his own involvement in the contact at Desert Center (see chapter 4).

Illumination

During his second and longest stay in Minnesota, Williamson spent nearly a year among the tribe of the Chippewa, from May 1951 to March 1952. A kind of modern *Little Big Man*. It was his "adoptive" father, Chief Spotted Hawk, who prepared him for the "vision quest." Spotted Hawk was the Medicine Man of all the Chippewa Indians of the United States. I have on file an unfinished manuscript by Williamson entitled "Chippewa Diary" which has the form of a daily diary of him living among them. His notes are rather academic, but we can find some brief allusions to UFOs here and there. Indeed, as he recounted with direct quotes from the Indians, their legendary narratives, Williamson was struck how similar some of them were with the emerging phenomenon of "flying saucers." He had just read the book by Major

Donald Keyhoe, *The Flying Saucers Are Real*. The phenomenon caught his attention, but in a rather peripheral way. Nevertheless, he had the idea to collect in a more systematic way the Indian legends and myths showing a relationship with these mysterious "flying saucers." This manuscript contains, besides hundred pages of diary typed on his trusty Remington, various documents: letters, reports and a map; and among these, a long narrative dedicated to his "vision quest."

According to the Indian tradition, the quest lasts three days; three days of preparation which possibly leads to a vision, to an illumination, on the last day. During these three days the candidate for this rite of passage, for this initiation, isolates himself from the world, without any food, without water, and wearing only light clothing. Williamson pondered at some length about the symbolic role of these three days, and tells us in this regard that even Star Hunter had had to "pray and fast three days" before being able to sing the three magic songs for the previous initiation in the desert. He also makes a link to the three days that preceded the Resurrection of Christ.

After having received his instructions from Spotted Hawk, Williamson sets off alone into the dense forests of Minnesota, without water, without food, just with a pipe for smoking with a mixture made according to a very precise formula. He smoked at night "red willow bark, dried and mixed 3 to 1 with tobacco." The smoke rising towards the sky symbolized the aspiration and the prayers. However, in the evening he had to inhale some of the smoke and blow it back towards the ground, as an offering to the Earth, and then blow the smoke upward, as an offering to the sky. The first night was uneventful. He made a fire and fell asleep in the shelter he had built during the day. The second night, having smoked the pipe, and as he started to go to sleep, he saw, several feet away from him, lights with reddish and purple tints which were moving around with vague and swirling forms. During the third night he had two mystic experiences. He had to keep one of them secret. However, it was not forbidden for him to reveal the other one, which was the Vision.

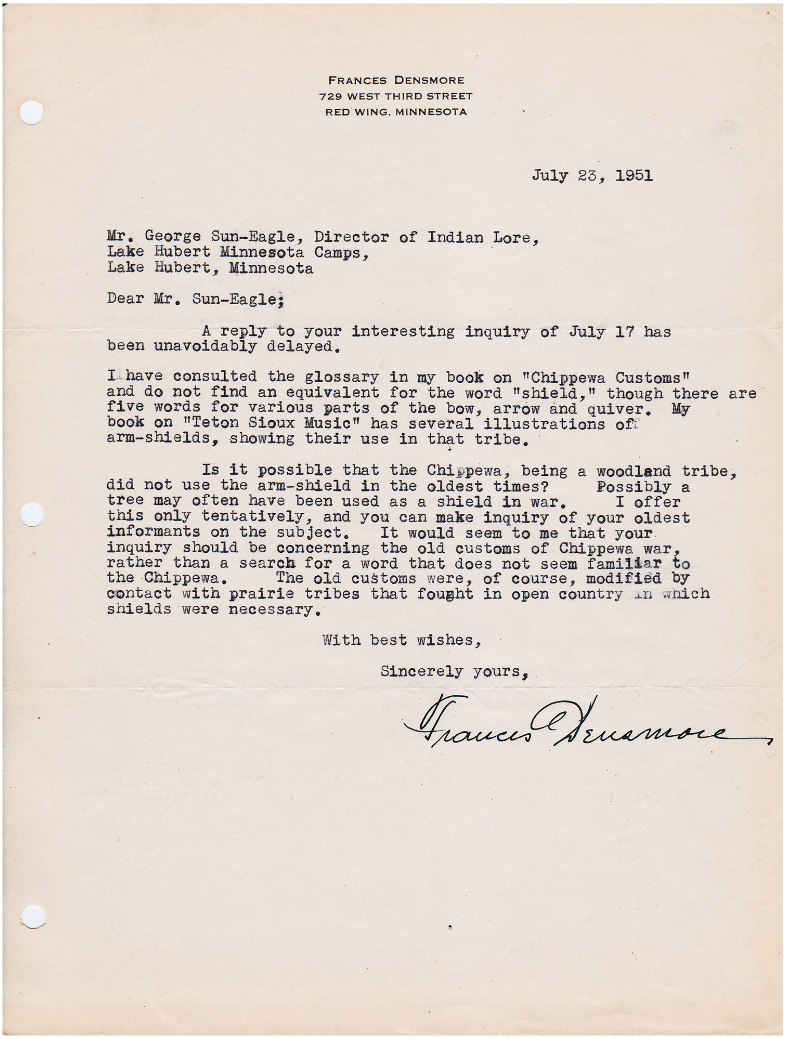
In a mystical semi-lethargy his consciousness opened abruptly onto a vast and unknown space in which he seemed to change. He saw himself as a great Falcon, or an Eagle, and he was flying higher and higher, always higher. He did not see the Eagle: he ***was*** this Eagle. Continuing his ascent he saw, at a tremendous distance in front of him, a "brilliant golden-yellow orb, a great Sun," towards which he was going inexorably. He noticed then that he was surrounded with entities, forms of life, souls, and suddenly became aware of being carried away as in "a great stream, a great channel, a great river." There seemed to be millions and millions of these entities, in front, behind, and everywhere around him… Then suddenly, it was as if they "were entwined as strands of purple and gold." They were intertwined, braided as the threads of a rope. And he was an integral part of this rope along with all the others, and all were going towards this big central Sun. It was undoubtedly not the sun, our star, which we know on Earth, it was something else. Then, at the climax of the experience, he was not able to refrain from shouting to this Sun, "Father … Oh, Father!" He then felt overcome by a "beautiful feeling of unity and oneness with All…"

This vision is strangely reminiscent of Gustave Doré's illustration where we see myriads of souls swirling upwards to Paradise. Besides, the "great central Sun" mentioned by Williamson is undoubtedly the same one seen in visions — or through astral projection — by the great mystic, Emanuel Swedenborg, who speaks of it abundantly in his quite unique work, *Heaven and Hell*.

At the end of this experience, Chief Spotted Hawk announced to him that his new Indian name from now on would be: Sun Eagle… (the Indians had been naming him West Wind until then). Spotted Hawk painted a shield for him, on which a distant Sun with an Eagle flying towards it was depicted. Like Star Hunter, he announced to him events of his future life — all the predictions were going to be fulfilled. One of these said that he would write an important book after his return to Arizona and that this book would set forces in motion which would direct his life towards a Path through which he could fulfill the mission for which he had come to Earth. This path would lead him all over the world. The book was, of course, *Other Tongues – Other Flesh*.

This vision definitively made him become aware of the potential existence of other worlds beyond our mere human understanding. As we have read in this book, he experienced several other visions afterwards, but this first one triggered an irreversible process which gradually brought him to detach himself from the academic sphere where his career had been all planned out. His life was changing little by little. The first contacts with extraterrestrial intelligences from August 1952 onwards began a significant paradigm shift, which became more radical after the experience of Desert Center, on November 20, 1952: his “first life” came to an end on that day at about four o'clock in the afternoon… while he was making plaster casts of the shoe imprints left by “Orthon” in the Californian sand. After Desert Center, he could not delay or backtrack anymore: it was the indubitable sign he had waited for! He was going to pursue this quest of visions, this quest of other worlds which seemed to him the only possible path from then on, even at the risk of burning his wings in that great blazing Sun which he wanted to approach ever more. He took the risk. He saw his mission in it! As I explained in chapter 3, accompanied by his soul-mate Betty, who, too, would agree to all the sacrifices needed to support him, he would finally abandon everything, work, house, comfort, to pursue his mystical quest.

The life of George Hunt Williamson offers us this rare opportunity to observe, almost as it happens, the mysterious cogs of these supernatural, mystic forces, which urge a man to go to the end of himself for what he knows to be true, because he knows that this is the only path which he must, which he can take to leave his mark in his present incarnation. It is the "Path" revealed to him by Spotted Hawk; the path "full of thorns" specified by Star Hunter. It is the path that, on November 20, 1952, George Hunt Williamson decided to follow!



FRANCES DENSMORE
729 WEST THIRD STREET
RED WING, MINNESOTA

July 23, 1951

Mr. George Sun-Eagle, Director of Indian Lore,
Lake Hubert Minnesota Camps,
Lake Hubert, Minnesota

Dear Mr. Sun-Eagle;

A reply to your interesting inquiry of July 17 has been unavoidably delayed.

I have consulted the glossary in my book on "Chippewa Customs" and do not find an equivalent for the word "shield," though there are five words for various parts of the bow, arrow and quiver. My book on "Teton Sioux Music" has several illustrations of arm-shields, showing their use in that tribe.

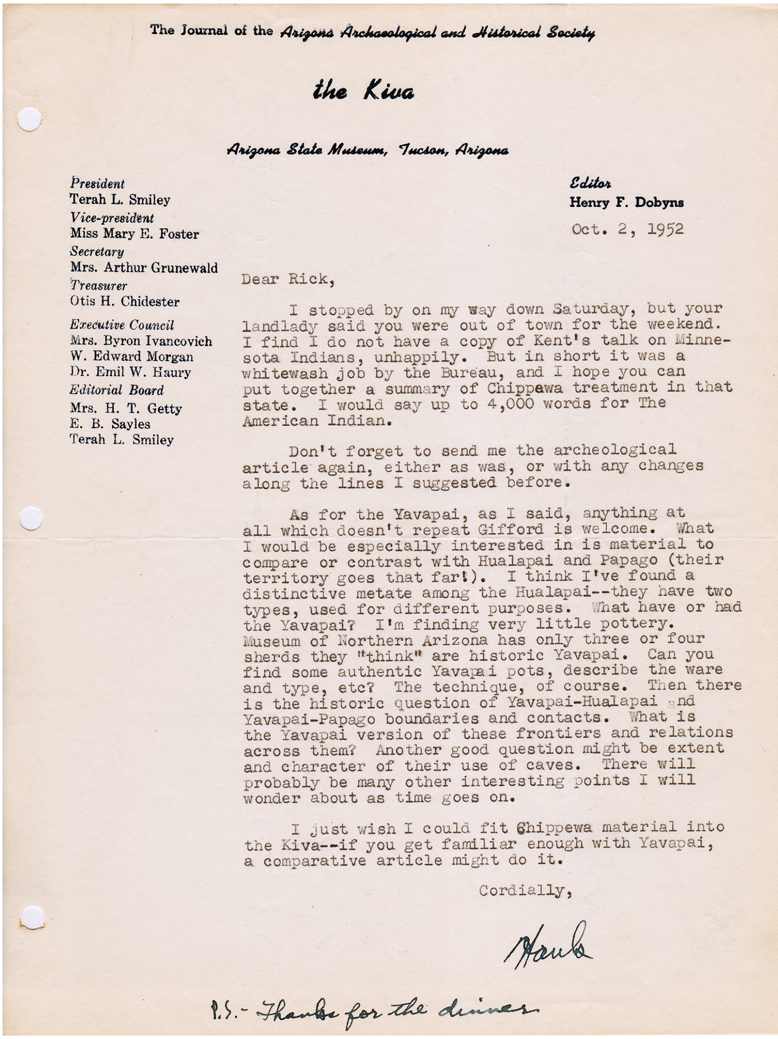
Is it possible that the Chippewa, being a woodland tribe, did not use the arm-shield in the oldest times? Possibly a tree may often have been used as a shield in war. I offer this only tentatively, and you can make inquiry of your oldest informants on the subject. It would seem to me that your inquiry should be concerning the old customs of Chippewa war, rather than a search for a word that does not seem familiar to the Chippewa. The old customs were, of course, modified by contact with prairie tribes that fought in open country in which shields were necessary.

With best wishes,

Sincerely yours,

Frances Densmore

A letter to "Mr. George Sun-Eagle," the Indian name of George Hunt Williamson.
© Michel Zirger / Agence Martienne.



The Journal of the *Arizona Archaeological and Historical Society*

the Kiva

Arizona State Museum, Tucson, Arizona

President
Terah L. Smiley
Vice-president
Miss Mary E. Foster
Secretary
Mrs. Arthur Grunewald
Treasurer
Otis H. Chidester

Executive Council
Mrs. Byron Ivancovich
W. Edward Morgan
Dr. Emil W. Haury
Editorial Board
Mrs. H. T. Getty
E. B. Sayles
Terah L. Smiley

Editor
Henry F. Dobyns

Oct. 2, 1952

Dear Rick,

I stopped by on my way down Saturday, but your landlady said you were out of town for the weekend. I find I do not have a copy of Kent's talk on Minnesota Indians, unhappily. But in short it was a whitewash job by the Bureau, and I hope you can put together a summary of Chippewa treatment in that state. I would say up to 4,000 words for The American Indian.

Don't forget to send me the archeological article again, either as was, or with any changes along the lines I suggested before.

As for the Yavapai, as I said, anything at all which doesn't repeat Gifford is welcome. What I would be especially interested in is material to compare or contrast with Hualapai and Papago (their territory goes that far!). I think I've found a distinctive metate among the Hualapai--they have two types, used for different purposes. What have or had the Yavapai? I'm finding very little pottery. Museum of Northern Arizona has only three or four sherds they "think" are historic Yavapai. Can you find some authentic Yavapai pots, describe the ware and type, etc? The technique, of course. Then there is the historic question of Yavapai-Hualapai and Yavapai-Papago boundaries and contacts. What is the Yavapai version of these frontiers and relations across them? Another good question might be extent and character of their use of caves. There will probably be many other interesting points I will wonder about as time goes on.

I just wish I could fit Chippewa material into the Kiva--if you get familiar enough with Yavapai, a comparative article might do it.

Cordially,

Hank

P.S.- Thanks for the dinner

A letter to “Rick” (GHW) from his friend Henry F. Dobyns, editor of *The Kiva*. Note the date, October 2, 1952. The extraterrestrial radio contacts received by Williamson and a group of friends had started in August.
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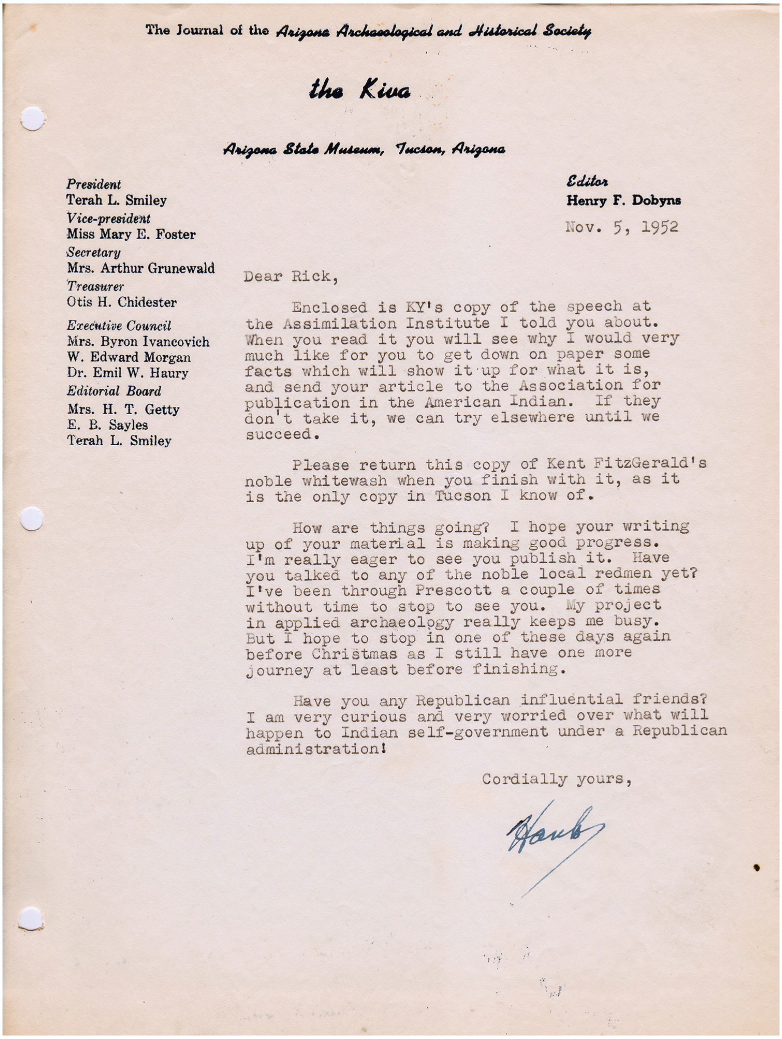

The Journal of the Arizona Archaeological and Historical Society

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Editor
Henry F. Dobyns

Nov. 5, 1952

Dear Rick,

Enclosed is KY's copy of the speech at the Assimilation Institute I told you about. When you read it you will see why I would very much like for you to get down on paper some facts which will show it up for what it is, and send your article to the Association for publication in the American Indian. If they don't take it, we can try elsewhere until we succeed.

Please return this copy of Kent FitzGerald's noble whitewash when you finish with it, as it is the only copy in Tucson I know of.

How are things going? I hope your writing up of your material is making good progress. I'm really eager to see you publish it. Have you talked to any of the noble local redmen yet? I've been through Prescott a couple of times without time to stop to see you. My project in applied archaeology really keeps me busy. But I hope to stop in one of these days again before Christmas as I still have one more journey at least before finishing.

Have you any Republican influential friends? I am very curious and very worried over what will happen to Indian self-government under a Republican administration!

Cordially yours,

Hank

Another letter to “Rick” from Henry F. Dobyns. Note also the date November 5, 1952… two weeks before the events near Desert Center, CA, with George Adamski.
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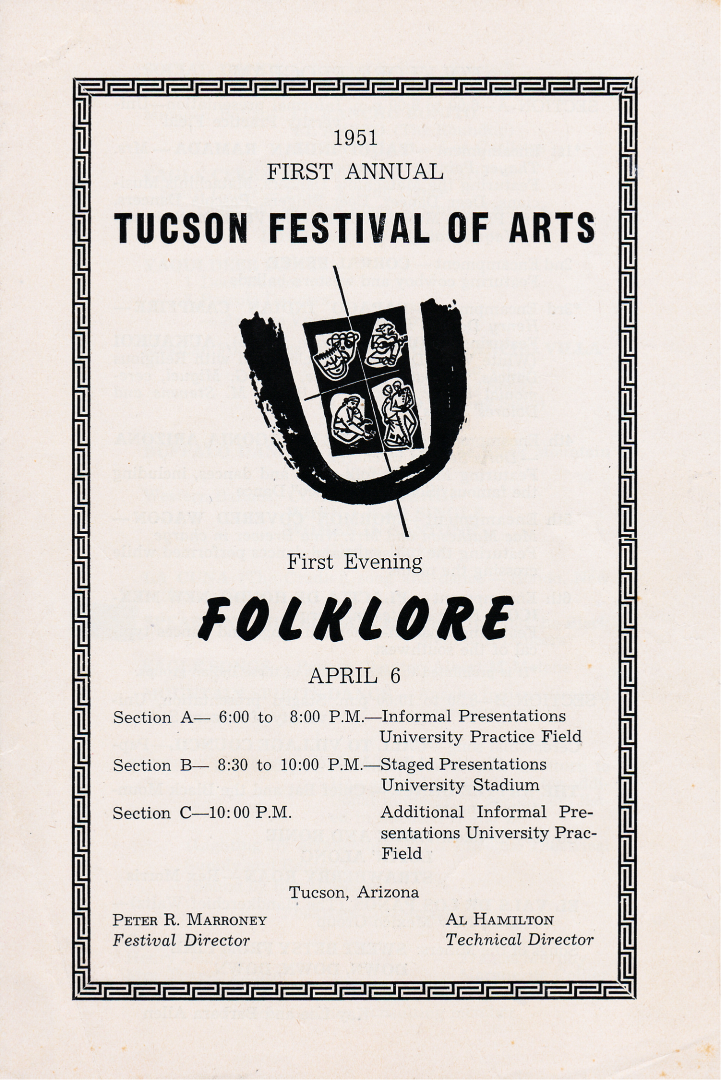


1951
FIRST ANNUAL

TUCSON FESTIVAL OF ARTS

First Evening

FOLKLORE

APRIL 6

Section A— 6:00 to 8:00 P.M.—Informal Presentations University Practice Field

Section B— 8:30 to 10:00 P.M.—Staged Presentations University Stadium

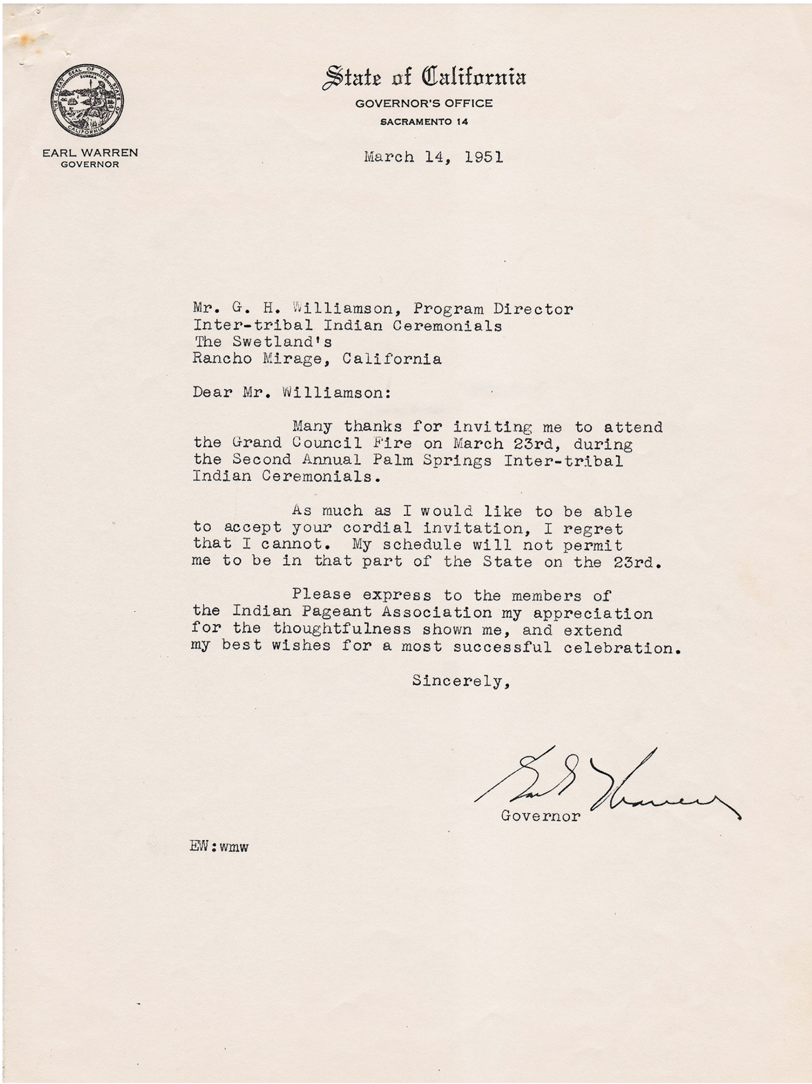
Section C—10:00 P.M. Additional Informal Presentations University Prac-Field

Tucson, Arizona

PETER R. MARRONEY
Festival Director

AL HAMILTON
Technical Director

Front page of the program of the First Annual Tucson Festival of Arts.
Coll. Michel Zirger



State of California
GOVERNOR'S OFFICE
SACRAMENTO 14

EARL WARREN
GOVERNOR

March 14, 1951

Mr. G. H. Williamson, Program Director
Inter-tribal Indian Ceremonials
The Swetland's
Rancho Mirage, California

Dear Mr. Williamson:

Many thanks for inviting me to attend the Grand Council Fire on March 23rd, during the Second Annual Palm Springs Inter-tribal Indian Ceremonials.

As much as I would like to be able to accept your cordial invitation, I regret that I cannot. My schedule will not permit me to be in that part of the State on the 23rd.

Please express to the members of the Indian Pageant Association my appreciation for the thoughtfulness shown me, and extend my best wishes for a most successful celebration.

Sincerely,

Earl Warren
Governor

EW:wmw

The Governor’s letter.
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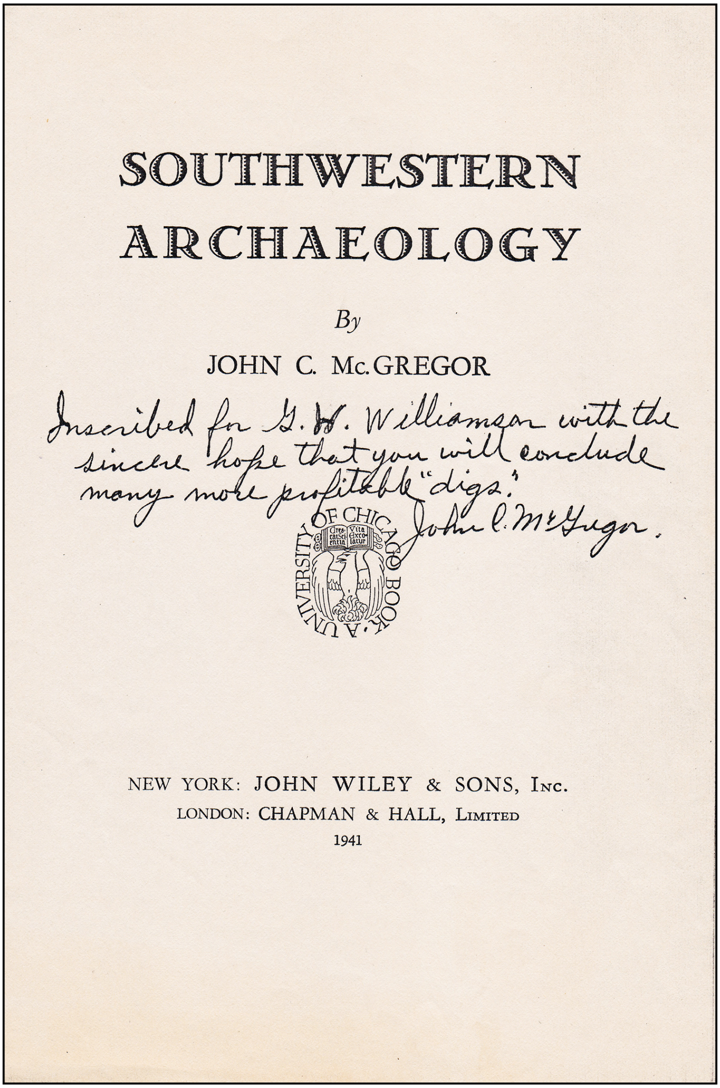


SOUTHWESTERN
ARCHAEOLOGY

By

JOHN C. Mc.GREGOR

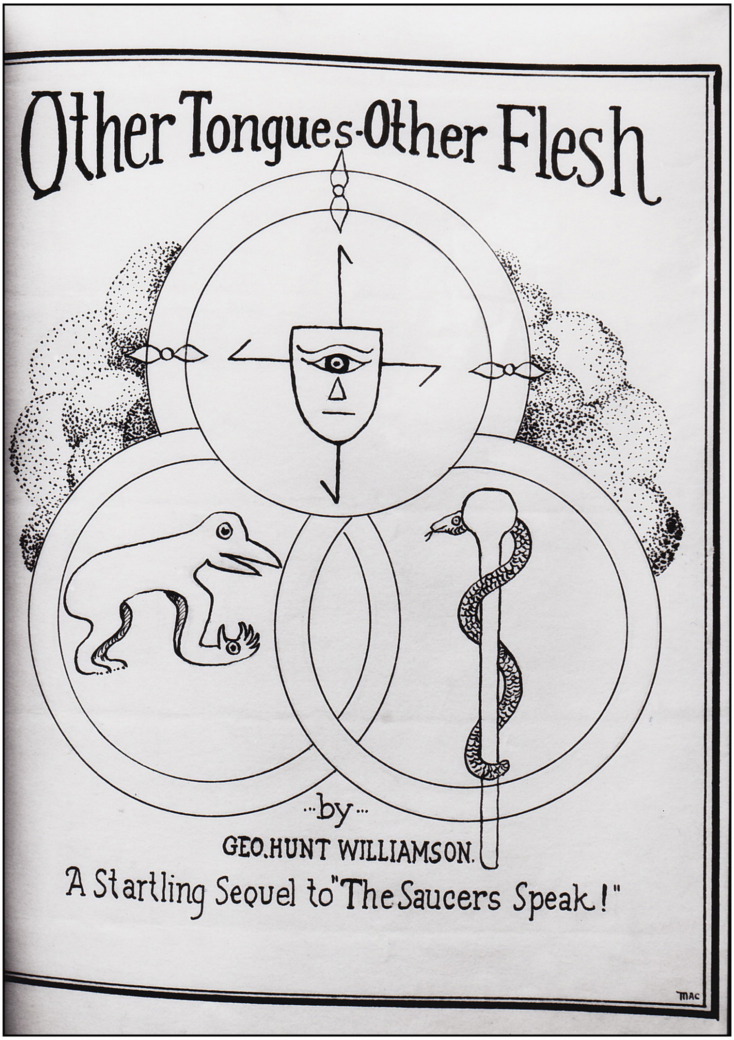
Inscribed for G. H. Williamson with the sincere hope that you will conclude many more profitable "digs."
John C. McGregor.

A UNIVERSITY OF CHICAGO BOOK

NEW YORK: JOHN WILEY & SONS, INC.
LONDON: CHAPMAN & HALL, LIMITED
1941

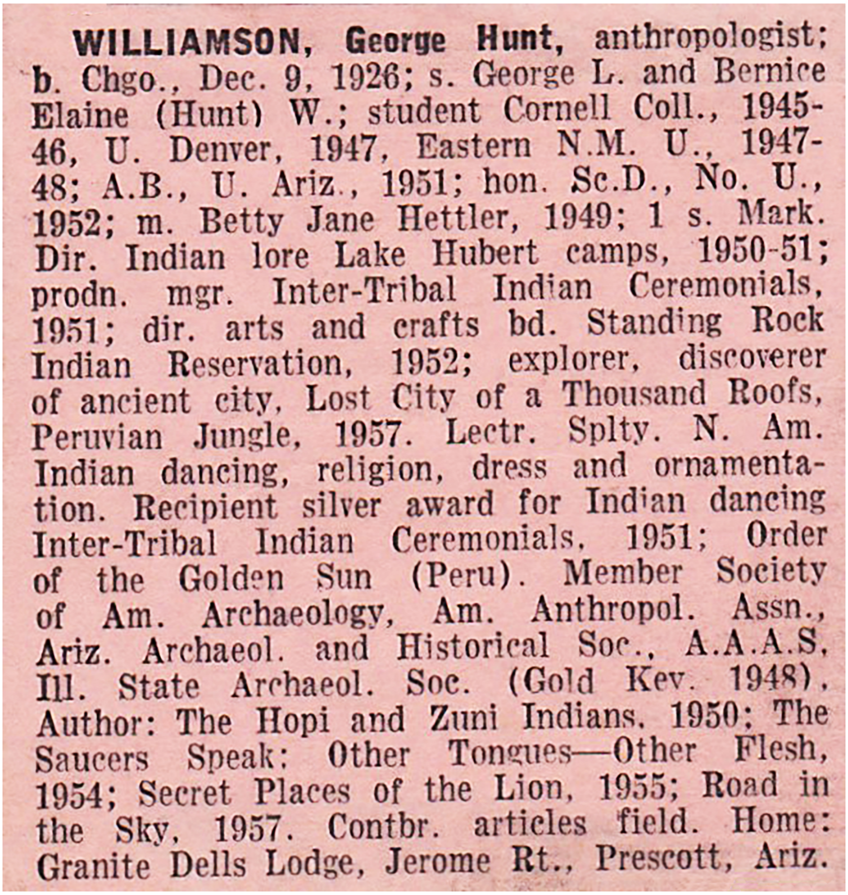
Title page of G. H. Williamson's copy of *Southwestern Archaeology*, inscribed by author Dr. John C. McGregor, one of his archaeological mentors.

© Michel Zirger / Agence Martienne


Other Tongues-Other Flesh
...by...
GEO.HUNT WILLIAMSON.
A Startling Sequel to "The Saucers Speak!"
MAC

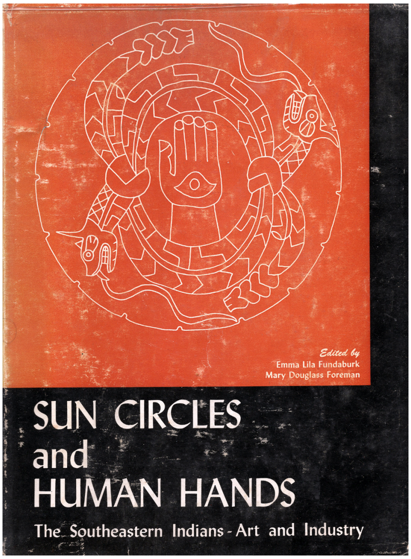
The original, unpublished cover design for *Other Tongues – Other Flesh* by a certain “Mac,” standing for Winchester Mac Dowell, a friend of G. H. Williamson. Extracted from the ribbon copy owned by M. Zirger.

Michel Zirger Archive

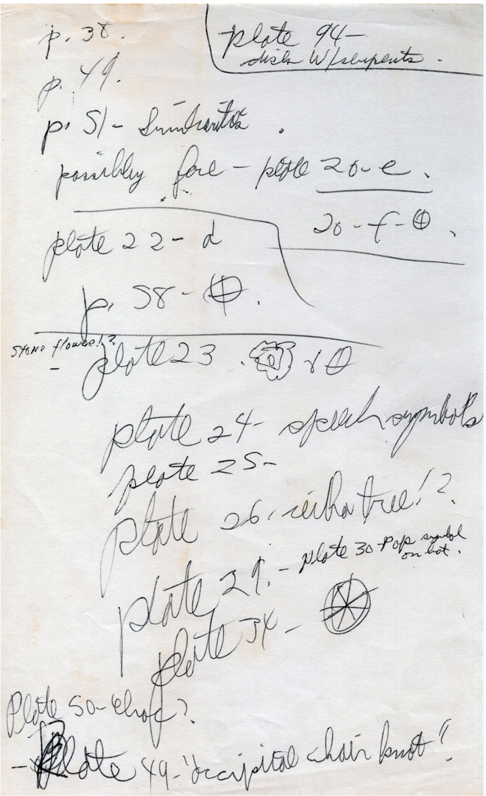


WILLIAMSON, George Hunt, anthropologist; b. Chgo., Dec. 9, 1926; s. George L. and Bernice Elaine (Hunt) W.; student Cornell Coll., 1945-46, U. Denver, 1947, Eastern N.M. U., 1947-48; A.B., U. Ariz., 1951; hon. Sc.D., No. U., 1952; m. Betty Jane Hettler, 1949; 1 s. Mark. Dir. Indian lore Lake Hubert camps, 1950-51; prodn. mgr. Inter-Tribal Indian Ceremonials, 1951; dir. arts and crafts bd. Standing Rock Indian Reservation, 1952; explorer, discoverer of ancient city, Lost City of a Thousand Roofs, Peruvian Jungle, 1957. Lectr. Splty. N. Am. Indian dancing, religion, dress and ornamentation. Recipient silver award for Indian dancing Inter-Tribal Indian Ceremonials, 1951; Order of the Golden Sun (Peru). Member Society of Am. Archaeology, Am. Anthropol. Assn., Ariz. Archaeol. and Historical Soc., A.A.A.S, Ill. State Archaeol. Soc. (Gold Key, 1948). Author: The Hopi and Zuni Indians, 1950; The Saucers Speak: Other Tongues—Other Flesh, 1954; Secret Places of the Lion, 1955; Road in the Sky, 1957. Contbr. articles field. Home: Granite Dells Lodge, Jerome Rt., Prescott, Ariz.

The bibliographical notice of George Hunt Williamson that appeared in *Who's Who in America* (edition 1957).
Coll. Michel Zirger

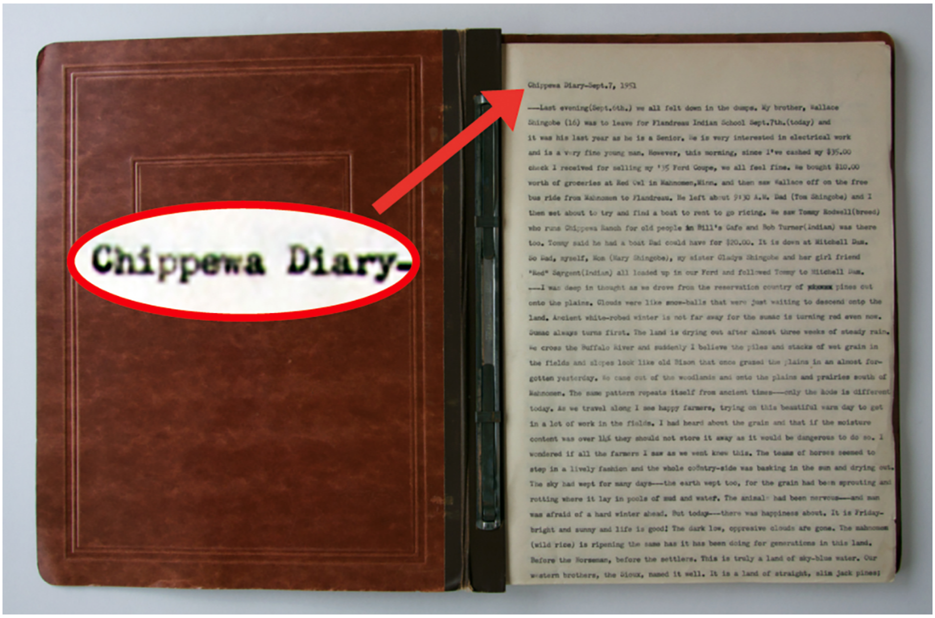

Edited by
Emma Lila Fundaburk
Mary Douglass Foreman
SUN CIRCLES
and
HUMAN HANDS
The Southeastern Indians - Art and Industry

One book from the personal library of George Hunt Williamson / Michel d'Obrenovic: *Sun Circles and Human Hands – The Southeastern Indians Art and Industry* (1957) by Emma Lila Fundaburk
(signed by the author).
With handwritten and typewritten notes by Williamson regarding the circle-cross and the swastika.
Michel Zirger Archive



p. 38.
p. 49.
p. 51 - Swastika.
possibly fire - plate 20-e.
20-f-⊕.
plate 22-d
p. 58-⊕.
stone flower!?
- plate 23 . & ⊕
plate 24- speech symbols
plate 25-
plate 26. ceiba tree!?
plate 27. - plate 30 Pop symbol on bat.
plate 38 -
plate 94 - disks w/serpents.
Plate 50- Chac?
- Plate 49-"occipital chain knot"!

A page of notes by Williamson inserted between the front cover and the free endpaper of *Sun Circles and Human Hands* (see previous photo).


Chippewa Diary-

Chippewa Diary-Sept.7, 1951

---Last evening(Sept.6th.) we all felt down in the dumps. My brother, Wallace Shingobe (16) was to leave for Flandreau Indian School Sept.7th.(today) and it was his last year as he is a Senior. He is very interested in electrical work and is a very fine young man. However, this morning, since I've cashed my $35.00 check I received for selling my '35 Ford Coupe, we all feel fine. We bought $10.00 worth of groceries at Red Owl in Mahnomen,Minn. and then saw Wallace off on the free bus ride from Mahnomen to Flandreau. He left about 9:30 A.M. Dad (Tom Shingobe) and I then set about to try and find a boat to rent to go ricing. We saw Tommy Rodwell(breed) who runs Chippewa Ranch for old people in Bill's Cafe and Bob Turner(Indian) was there too. Tommy said he had a boat Dad could have for $20.00. It is down at Mitchell Dam. So Dad, myself, Mom (Mary Shingobe), my sister Gladys Shingobe and her girl friend "Red" Sargent(Indian) all loaded up in our Ford and followed Tommy to Mitchell Dam.

---I was deep in thought as we drove from the reservation country of [illegible] pines out onto the plains. Clouds were like snow-balls that were just waiting to descend onto the land. Ancient white-robed winter is not far away for the sumac is turning red even now. Sumac always turns first. The land is drying out after almost three weeks of steady rain. We cross the Buffalo River and suddenly I believe the piles and stacks of wet grain in the fields and slopes look like old Bison that once grazed the plains in an almost forgotten yesterday. We came out of the woodlands and onto the plains and prairies south of Mahnomen. The same pattern repeats itself from ancient times---only the Mode is different today. As we travel along I see happy farmers, trying on this beautiful warm day to get in a lot of work in the fields. I had heard about the grain and that if the moisture content was over 11% they should not store it away as it would be dangerous to do so. I wondered if all the farmers I saw as we went knew this. The teams of horses seemed to step in a lively fashion and the whole country-side was basking in the sun and drying out. The sky had wept for many days---the earth wept too, for the grain had been sprouting and rotting where it lay in pools of mud and water. The animals had been nervous---and man was afraid of a hard winter ahead. But today---there was happiness about. It is Friday-bright and sunny and life is good! The dark low, oppresive clouds are gone. The mahnomen (wild rice) is ripening the same has it has been doing for generations in this land. Before the Norseman, before the settlers. This is truly a land of sky-blue water. Our western brothers, the Sioux, named it well. It is a land of straight, slim jack pines;

Original manuscript of *Chippewa Diary* owned by Michel Zirger

9

George Hunt Williamson and the Secret of the Andes

Everything begins with a long letter in which George Hunt Williamson reacts to an 8-page interview with Erich von Däniken by Timothy Ferris in the August 1974 issue of *Playboy* magazine… Given the unique character of this letter, it is included in its entirety as Appendix B. At the time this letter was written, 1978, four of von Däniken's books had already been published. Each had become very popular, even achieving the status of bestsellers, in particular the first one, *Chariots of the Gods*, in its English edition of 1969, soon followed in 1973 by the successful documentary film based upon it.

From the very first lines of his letter, Williamson reduces von Däniken to the level of a simple "chronicler" of what is called the "ancient astronaut" theory and disputes him being the father of it, blaming him for having used his own ideas. If Williamson does not consider this as wrong in itself, he nevertheless holds the fact against von Däniken that the theory was advanced without ever quoting anywhere in his books the name of the one who had been the originator of this theory, namely, George Hunt Williamson.

I naturally verified whether or not George Hunt Williamson was mentioned in any of von Däniken's works, first and foremost in the four books preceding Williamson's letter, but came up empty-handed, or almost, since he is indeed mentioned, yet not directly… only twice…

but probably involuntarily… let me explain: a book by Williamson appears in the bibliography of *The Gold of the Gods*, the third of von Däniken's books, released in 1972, and also in the following one, *In Search of Ancient Gods*, published in 1974. And the book mentioned is *Secret of the Andes*.

Did he, therefore, wrongly accuse Erich von Däniken? Not at all, because, *Secret of the Andes*, published in 1961, did not carry on its cover the name of George Hunt Williamson, but that of "Brother Philip"! Absolutely nothing in the contents, or in the promotion on the dust jacket, made any reference in any way to Williamson. So, although he listed the title *Secret of the Andes*, von Däniken was unaware that behind this mysterious "Brother Philip" was the no less enigmatic father of the "ancient astronaut" concept, George Hunt Williamson. Thus, the person whom von Däniken locked out of his bibliographies was — finally — inadvertently acknowledged because of his use of this literary device.

Amused by this discovery, I sorted through other authors who quote Brother Philip in their indexes and bibliographies, and how right I was, because, as with von Däniken, the great majority of them had not drawn any link at all with George Hunt Williamson. This revealing observation, it seemed to me, is useful when offering the first comprehensive analysis of *Secret of the Andes*, which, by the way, happens to be the most read of Williamson's books, if we takes into account that it was translated into Spanish, Italian, Japanese (an edition I contributed to), and even into French at the publishing house Ramuel in 1994.

Investigating a Brother

So *Secret of the Andes* — which was going to be Williamson's last work — was released under the pseudonym of Brother Philip, curiously enough when you take into account that his previous work, *Road in the Sky*, had known real success for being the first one to popularize themes such as the Hopi Indians, the sculptures of Marcahuasi, the Lines of Nazca and other petroglyphs of Pusharo. Why, then, was this fact not taken advantage of by showing the author as George Hunt Williamson? All the more so as it was the same publishing house, Neville Spearman. If we examine the dust jacket of *Secret of the Andes*, any reference to the author of *Road in the Sky* was well and truly removed, and the book is duly copyrighted on the reverse side of the title page: © Brother Philip. The text appearing on the dust jacket of the first edition, the one consulted by von Däniken, indicates:

"This remarkable book touches upon Esoteric truths that may be completely new to a great number of readers. We consider it to be the most controversial book we have yet published on occult matters. Briefly, it covers the history and work of those of the Monastery of the Brotherhood of the Seven Rays, which is situated high in the Andes mountains on the northern Peruvian side of Lake Titicaca. Here, in this Mystery School, is secret knowledge which has been hidden away for thousands of years until the children of Earth have progressed enough spiritually to be allowed to use it once again. In this Monastery, and in the many others set up throughout the world by The Masters, are stored away the Divine Truths dating back to the times of Lemuria and Atlantis and other highly advanced civilizations."

As is usual in any book, a biographic note would normally have been added to complete this presentation, but there is nothing about this "Brother Philip." The book itself offers us only two bits of information — thus infinitely precious to get a sense of the person credited as the author.

First of all, at the beginning of chapter seven, it is said that "the Scriptorium of the Monastery [of the Brotherhood of the Seven Rays.—*Author*] is under the direction of its Prior, Brother Philip," and adds that "this chamber houses documents and records, codices and parchments of the world's greatest and most ancient civilizations."

The second allusion, even more minimalist, is in the second half of the book entitled *Transcript of the Hierarchy* which gathers, within 86 pages, communications received through "vocal channeling." One of these communications is attributed to *Brother Philip*. Unfortunately, from start to finish, its content is only a reminder of the harsh times — "about 70 years" — awaiting the "remnant" after some impending apocalyptic catastrophes, but reveals absolutely nothing about the person of the good Prior.

Saving us a little from this poor harvest, the introduction to these transcripts informs us that "some of the Mentors who speak here are Ascended Master Saints, while others are Teachers who still live in a physical form on the Earth and serve in the Mystery Schools of the Great White Brotherhood." The rest of the Mentors consist either of Cosmic Masters, or of Angelic Entities. By elimination, it is probably safe to conclude that Brother Philip belongs to the category of the "Teachers," in other words, the spiritual guides, or the Adepts not yet ascended, since it specifies that they "still live in a physical form on the Earth."

Released three years before *Secret of the Andes*, the book *Secret Places of the Lion* was already based on communications through "channeling." In it Williamson developed, in a remarkable and inspired way, the concept of the "Goodly Company" which supposedly gathers entities from other spatiotemporal worlds, more specifically from the star system of Sirius. These entities supposedly live voluntarily through one or several incarnations on Earth in order to lead Christic missions of awakening or elevating consciousness. *Secret Places of the Lion* retraced, in astonishing detail, their diverse incarnations through history. In the prologue, paying tribute to his privileged source of information, Williamson already distilled some invaluable indications:

> "The author wishes to extend his appreciation to his wife for her encouragements; and to Brother Philip, O. A. (Amethystine Order,) of a monastery in the Peruvian mountains who worked tirelessly amidst Cyclopean masonry translating original, ancient records in the scriptorium there."

A final tidbit found in *Secret of the Andes* brings useful clarification by specifying that Lord Aramu-Muru was the "Spiritual Head (Abbot) of the Monastery (of the Seven Rays)," which consequently makes him the hierarchical superior of Brother Philip. Let us recall that, according to *Secret of the Andes*, "Lord Aramu-Muru (God Meru) was one of the great Lemurian sages and the Keeper of the Scrolls during the last days of doomed Mu," one of the last immortal beings on Earth of the Elder Race who "has retained the same physical form for untold ages," thus confirming indirectly that Brother Philip himself belongs to a particular spiritual lineage.

We have exhausted all the biographical indications about Brother Philip, Prior of the Monastery of the Seven Rays, that are possible to glean through Williamson's works.

Regarding the Amethystine Order (A.O.) to which Brother Philip allegedly belongs, the chapter five of *Secret of the Andes* informs us that it is one of the oldest existing on Earth and that all the members of the Brotherhood of the Seven Rays are part of it. This esoteric order is only devolved to the seventh ray, violet (or amethyst), one of the seven prismatic colors of the divine light, an analogy to the seven colors of the rainbow of our earthly light. In an unpublished communication, Aramu-Muru explains that:

> " … the Earth has gone through periods of progression, each of which has been designated by the vibrations and frequency of one particular ray. The Earth now emerges [from one of these periods. — *Author*] and enters the vibrations of the Seventh Ray, which is the violet, or amethyst, ray; hence the name Amethystine Order."

In *Secret of the Andes* we are also told that "the Ascended Master Saint Germain (Ragoczy), as Chohan of the Seventh Ray, is the Master Teacher or Spiritual Head of the Amethystine Order."

In the New Age literature, Master Saint Germain nowadays is associated with this seventh ray, giving rise to all kinds of "holy picture" type iconography representing him radiating a violet or mauve aura.

As for the Great White Brotherhood, it is a mystical order which supposedly links the Mystery Schools, as well as the sanctuaries and their affiliated retreats. This White Brotherhood supposedly gathers Master Teachers, or Adepts, and Ascended Masters. Out of the ten or so Ascended Masters who populate *Secret of the Andes*, one can mention the Masters Kuthumi and El Morya, who had already "dictated" the Theosophy to the "channel" Helena Blavatsky nearly a century earlier, and, of course, the Master Saint Germain, who is no other than the Rosicrucian initiate known as the immortal Count of Saint Germain. He is allegedly one of the most active and most symbolic members of this glorious brotherhood of ascended adepts. As we all know, this prodigious character fascinated, puzzled and intrigued the French court of King Louis XV, and numerous eminent witnesses, from Voltaire to Rameau, reported that he almost never fed himself and that the years seemed to have no hold on him. This has led certain metaphysicians of the New Age to believe that at that time his body was already of an incorruptible nature, being "ascended." Indeed, all these Masters allegedly have reached immortality through "ascension" or, more exactly, by a rise in the vibratory level of the atomic structure of the body, at the end of a real or initiatory death, crowning the holiness of their life coupled with the completion of a particular karmic cycle. The episode of the Resurrection of Jesus followed by his Ascension is obviously the most perfect illustration of this so-called ascension process. Let us note that in this perspective, the enigmatic physical image of Jesus on the Holy Shroud of Turin might have been caused by the energetic phenomenon implemented during the translation of the body into a higher plane of existence. These Masters raised to a superior octave of existence supposedly pursue from then on, on their own initiative, an interdimensional relationship with our world, having the faculty to "re-materialize" under their former shape at times on Earth.

A necessary point to clarify is that these Ascended Masters are members of a Terrestrial Spiritual Hierarchy; they are, shall we say, "circum-terrestrial" Masters, rather than the Cosmic Masters and Angelic Beings who are situated on even higher planes of existence, feature in *Secret of the Andes*. However, all of them, whether Ascended Masters, Cosmic Masters or Angelical Entities, are at the service of the Master of Masters, Jesus Christ. Above all, these Ascended Masters are spiritual guides and "the guardians of the Divine Wisdom." Their mission, as far as can be defined through reading *Secret of the Andes*, is clearly to announce a global "catastrophe," the coming of the New Age, as well as the initiation and gathering of a spiritual elite for these New Times. If Brother Philip is probably not a member of the "Executive Board" of the Spiritual Hierarchy which is called the Great White Brotherhood, he obviously works at a rather high level of responsibility under it.

Finally, let us underline that "white" does not refer at all to skin color but to manipulations of energies by white magic that this College of Masters sometimes resorts to, as opposed to the black magic implemented by the antithesis of the White Hierarchy, the Black Dragon in the service of the Antichristic forces of the Hidden Empire.

As you will probably have understood by now, with *Secret of the Andes*, we are in the presence of an inspired work and certainly of the most mystical of those written by Williamson.

I have already pointed out in the chapter “The ‘Hidden Years’ of Williamson,” that George Adamski’s meeting with an extraterrestrial on November 20, 1952, near Desert Center in California — which Williamson was witness to — opened the way to esotericism in ufology. As early as 1953, Williamson circulated “A Preliminary Report on Analysis of Symbols From Footprints Left by a Man From Outer Space — November 20, 1952,” a report he will resume and expand in 1954 when integrated into the book *Other Tongues – Other Flesh*. This compendium of about 450 pages lays the foundation of a new esotericism with its source in the UFO phenomenon.

With that being said, *Secret of the Andes* nonetheless represents a quantum leap in Williamson’s mystical vision of the world, a conception from then on resolutely post-Theosophical or New Ager. So much so as to make anyone wonder if he endorsed every word of those messages, or was rather just acting as a reporter relaying as much information as possible, while putting his opinions or personal beliefs aside? It is difficult to tell. However, in a 1959 recording, he stated that usually “[he did] not like to give something in a lecture — and *a fortiori* in a book it must be assumed — at least until [he] was convinced [himself] of it.”

But, we have seen in chapter 3 that he said something in a letter to the effect that he had never believed in any of those prophecies of the end of times, or in any “‘doomsday’ stuff” as he put it — even in “1954,” which could only be a direct reference to the so-called Failed

Prophecy by Dorothy Martin of December of that year. So he might have merely acted as a medium, as an experiencer, to the communications emanating from Brother Philip and his coreligionists.

The references to Saint Germain and to the Great White Brotherhood, which strangely cannot be found in any of his previous five books, could now clearly classify him within the direct sphere of influence of Guy Ballard who had established the first Ascended Master teachings religious movement in the 1930s, the I AM Activity, with the blessing of that very same Ascended Master, Saint Germain. However, even if a connection cannot be denied, Williamson never quoted Guy Ballard's name, or his pen name Godfré Ray King, neither in his books nor in personal documents in my archive. He would position himself more openly within mystical-esoteric frameworks such as the Rosicrucians or William Dudley Pelley's Soulcraft doctrine — a writer and publisher for whom, let us recall, he had worked a few months in 1954 — or even within that of his contemporary and friend, the contactee George van Tassel. Coincidence or not, while no message from the Master Saint Germain is quoted in *Secret of the Andes*, three are found from the Master Kuthumi, already famous for his contacts at the end of the 19th century with Madam Blavatsky.

During Williamson's last years, the Great White Brotherhood was still an area of interest, as evidenced by one of his incomplete writings titled *Secret of Lost Horizon: Shangri-La is Alive and Well*, in which we find, for example, this handwritten note:

"Over the centuries great teachers have been sent out from the seven centers of the Great White Brotherhood throughout the world to help in the education and upliftment of all mankind. Likewise a few chosen men and women in the outer world have reached these sanctuaries, others have attempted to reach them, but were not allowed to enter. A tradition says that only seven individuals every century would be admitted. One of that number would never return to the outside world — the other six would go out again into the outer world to reveal much (but not all!) of the esoteric knowledge they had acquired during their stay (Emperor Yu, Buddha, Christ, Apollonius of Tyana). The outstanding examples of the 19th – 20th centuries have been Helena Petrovna Blavatsky, George Gurdjieff, and Nicholas Roerich"

Masked Identity

What were his reasons for using a pseudonym? It is certainly useful to recall that when in 1961 *Secret of the Andes* appeared in the bookstores, the name George Hunt Williamson did not exist any longer in civil status because, as I have explained in detail from documents in the chapter "The 'Hidden Years' of Williamson," he had just changed his identity and was from then on called Michel d'Obrenovic, reviving the surname of his Serbian ancestors. Did this administrative procedure lead him to radicalize this change to the point of favoring a pen name, this certainly against the advice of his publisher? In any case, the concomitance of both events is not insignificant and must obviously be highlighted. Did he want to distance himself from the strongly mystical content so much in contrast with that of his previous books? This seems to me somewhat unlikely, for he would endorse this book until the end of his life, even drafting several sequels, *Secret of the High Lama*, *Secret of the Red Hand* and the aforementioned, *Secret of Lost Horizon*, in his last years. Should we not interpret this decision more prosaically as a real and loyal tribute to the One who supposedly had supplied him the information through mediumistic transmission, through "channeling," namely an Adept, a Spiritual Guide, living in the Andean mountains? It is, in any case, this version that seems to emerge.

To those who have suggested that Williamson and Brother Philip were simply one and the same person, I can assert that it is not the case. I possess a couple of documents — such as his Diary from 1981 to 1985 — in which certain elements mark this dichotomy and show that he believed, rightly or wrongly, that he was in communications with several entities belonging to a Brotherhood of the Seven Rays — among them was a Brother Philip — and this up into the 1980s… For Williamson, Brother Philip was not at all a psychic double, but definitely an entity regarded as distinct from himself.

Secret of the Andes must be seen as the result of a confluence of several external information sources, of a spiritual or supra-terrestrial nature whose "channel" was George Hunt Williamson, who obviously mixed his voice with that of Brother Philip, credited as the main source.

As a matter of fact, this voice, this signature of Williamson, is very present throughout *Secret of the Andes*, for we find in it echoes of three chapters of his previous book, *Road in the Sky*, in which his Peruvian adventure of 1957-58 had already been touched upon. Chapter 1 of *Road in the Sky* had been resumed and condensed as chapter 3 of *Secret of the Andes*, entitled "The Elder Race." A lot of material from chapters 2 and 6 of *Road in the Sky*, dedicated to rock sculptures of Marcahuasi and to the "Rock of the Writings" (the petroglyphs of Pusharo) respectively, was integrated into the chapter 8 of *Secret of the Andes*, "Lost Worlds and the Coming of the Space Masters." Not to mention that many passages from an article he wrote for the November-December 1957 issue of *Flying Saucer Review* (Vol. 3 Nº 6) entitled "Project Scroll – The Rock of Writings" were also quoted almost word for word. For those who could still doubt that George Hunt Williamson is behind *Secret of the Andes*, the above facts are indisputable. This point is further addressed in my book *In Defense of the Contactees: The Questions Answered!* on pages 32-34. It is therefore important to distinguish the first half of *Secret of the Andes* definitely attributable to Williamson from the second half which is a collection of messages from various, unspecified, channelers.

That being said, if Brother Philip did not actually write the book, he certainly inspired it. According to the unfinished "autobiography" of Williamson, *The Vision Quest* — the original manuscript of which is in my archive — it is Brother Philip who had made the initial contact through the "voice channel" of Williamson at the end of December 1954. Present were Williamson's wife and three other people whom they met that day for the first time: Charles and Lillian Laughead and Dorothy Martin. The session took place in Oak Park near Detroit at Dorothy Martin's home.

"One of the entities that spoke through him that night was a 'Brother Philip' from the Monastery of the Seven Rays, said to be secreted away in the High Andes of South America. Brother Philip and the Monastery would become increasingly important in the lives of the Williamsons and the Laugheads.” (*The Vision Quest*, p. 49,)

Following this initial contact Brother Philip would speak through Williamson and during lengthy channeled sessions revealed esoteric information related to humankind’s history since the disappearance of MU.

Two years later, this stream of revelations would eventually drag all five of them into this adventure of mystic exploration in Peru; hence the very understandable tribute paid on the book cover — the *author* George Hunt Williamson, remaining hidden for the benefit of the *inspirer*, Brother Philip.

The ultimate step of the initiation

If there is no doubt whatsoever that he was a deeply versed occultist with a vast range of knowledge accumulated through his reading — notably he devoured Manly P. Hall’s writings, in particular *The Secret Teaching of All Ages* — there have been, and still are, quite persistent rumors, or arguments made, that Williamson was an Initiate who supposedly held functions in a secret society at a high level of initiation and responsibility. So, alternately he was believed to be a 33rd-degree Mason — “initiated” in the Masonic obedience of the Ancient and Accepted Scottish Rite, according to Italian ufologist Franco Brancatelli, or a Rosicrucian, or even a Knight Templar… All this uncertainty in labels is something he shares with the Count of Saint

Germain. And, since we are bringing in this illustrious Count, I cannot fail to mention that Williamson was also viewed as a "secret magician" by a great specialist of the occult and ritual magic, Allen H. Greenfield. In *Secret Rituals of the Men in Black* (p. 21), Greenfield suggests that Williamson could have served as a magical conduit, a secret magical guide to George Adamski, particularly at the time of the encounter in the desert. He would have been instrumental in his interaction with the entity Orthon — a name to which Greenfield in his own system of decoding attributes the same meaning as Jesus…

But, to come back specifically to these notions of Williamson being involved with a secret society, even if I cannot categorically either validate or refute them — since the secret of one's membership is the very essence of any truly "secret" society — I can confirm that he was indeed affiliated with the Order of the Knights of Malta, where he supposedly held the functions of Grand Prior.

Could his supposed degree of initiation in any secret society have a link to his sudden change of identity? It is said that in some of these societies the passage of the highest degrees requires the ritual relinquishment of the name borne by the adept and the endorsement of a new identity.

His double change of identity of 1961, which took place in conjunction with the publication of *Secret of the Andes*, could suggest such a circumstance, the effects of which were seen very quickly in real life. From the end of 1962 he disappeared from the lecture circuits in which he had been a prominent figure. First the author, then George Hunt Williamson the lecturer was from then on quite dead… and this gave way to the very obscure, if not invisible, Michel d'Obrenovic, authentic heir-in-exile of the throne of Serbia… and the real future bishop within a branch of the Orthodox Church!

Channeling

I have used expressions such as "mediumistic transmission" or "vocal channeling," to try to describe this mode of communication which intervened between Williamson and his sources, often labeled for convenience as "channeling." In *Secret of the Andes* Williamson gives a definition by specifying that the words of the spiritual guides, or "Mentors," were "recorded by means of voice channeling of a telepathic nature." That will be the sole information disclosed about the method used, and even then in a neutral indirect style since the "I" is banned throughout this work. According to close friends' rare testimonies about Williamson, we are informed that he **was** a "trance medium"; that is, he entered an unconscious deep mediumistic trance, maybe by self-hypnosis like Edgar Cayce. Another common point with "the sleeping prophet" is that he liked to lay down on a couch. After the transmission, which could sometimes continue for nearly two hours, he "woke up."

It was then necessary for him to listen to the recording, or read the notes taken, to find out what he had said. In a modified state of consciousness, the medium receives impulses from the "source" of "telepathic nature" which once translated mentally, are vocalized so that the message becomes audible to others.

All those who attended Williamson's channeling sessions were struck by the range of the voices speaking through him, totally different from his own. I have listened to one of these remaining recordings and I can say that it is impressive.

George Hunt Williamson thus took back the torch lit by his inspirational master, William Dudley Pelley, who served as a channel through automatic writing for several cosmic entities from the 1930s to the 1950s. He was further galvanized by the contactee George van Tassel, who in 1952 became the first “voice channel” for extraterrestrial sources. After an experience of communication with extraterrestrial contacts using short-wave radio, described in his book *The Saucers Speak*, Williamson evolved from the end of autumn 1952 towards “voice channeling” a small panel of extraterrestrial intelligences. Apparently this widened from 1954 to include various spiritual guides, supra-terrestrial, cosmic and even angelic entities. The transmissions reached a peak in 1956. Most were used for the composition of two works, *Secret Places of the Lion*, published in 1958 under the name of George Hunt Williamson, and *Secret of the Andes* in 1961. The channeling sessions that resulted in these works spread over more than two and a half years.

Some of the communications gathered to form the second part of *Secret of the Andes* were received by Williamson serving as “vocal channel” to entities evolving on different plans of existence. The rest were channeled either by Dorothy Martin, or, to a lesser extent by Dr. Charles Laughead, or even by Williamson’s wife, Betty Jane. It was Dr. Laughead’s wife, Lillian, who was usually in charge of taking notes and of tape-recording the messages delivered to the group.

They became spokespersons for entities such as Lord Aramu-Muru, Joseph of Arimathea, Sanat Kumara, the Masters Hilarion and Kuthumi, the Archangels Michael, Gabriel, Raphael and Uriel, and of course Brother Philip. Let us note that in one of the communications Brother Philip is almost placed at the same hierarchical level as the Master Kuthumi, because we are told that he "called" Master Kuthumi, probably mentally, to ask him "to speak to the group on matters of great importance."

As I have revealed in this book, Williamson was also subject to "visions," or, in other words, to an alternate state of consciousness — to the best of my knowledge not induced by drugs.

I have offered several examples of this, for instance in Italy. This totally unknown aspect of Williamson must be pointed out here because certain pages of *Secret of the Andes* — but also of *Secret Places of the Lion* — could have been the result of this kind of "altered consciousness," and not exclusively of "channeling" per se. These "visions" remained a well-kept secret. But, let us recall that he remained just as secretive regarding his "channelings" with the exception of an allusion in just one line in his 1954 book, *The Saucers Speak*. In no other book would he directly indicate that he resorted to it himself, unlike his personal papers in which were mentioned all his mediumistic contacts, and even his "visions." He went so far in the secrecy as to state during a lecture in 1959 that "[he] was not the kind of person who sees or hears things…"

Whatever his reasons, he never wanted his audience to know that he was a trance medium, a "channeler," or possibly an astral traveler… most certainly because all of this was — and still is — quite "controversial" in ufological circles, let alone in academic circles within which he nonetheless maintained some ties.

Only a small group of people, like the Laugheads, contactee Richard T. Miller, and a couple of others — knew about him resorting willingly or unwillingly to these means of getting information; as I have already indicated, in all likelihood this is what precipitated his separation from George Adamski.

In counterpoint to this second part of *Secret of the Andes* which contains messages in their entirety but undated, extracts of other transmissions are scattered throughout the text of the first part, and there dates are given: on November 13, 1955, communication from Maha Chohan, on January 21, 1956, from the Archangel Michael, on April 12, 1957, from Sanat Kumara, etc. Evoked but not included verbatim in the book, a communication from Aramu-Muru of April 18, 1956, will become the element precipitating the departure for Peru of the group, composed of George Hunt Williamson, his wife Betty Jane, and their son Mark, the Laugheads and their two children, and of Dorothy Martin. Aramu-Muru had announced this to them:

> "… As time goes on and as the great plan evolves as we see it at the Brotherhood of the Seven Rays, those we have commissioned shall move south of their present position [Arizona.— *Author*], and we have authorized that a priory of the Brotherhood of the Seven Rays be situated in a remote area of another country to the south."

As seen in chapter 3, having sold all their belongings, the group departed on December 2, 1956, from Prescott's airport, first for a stopover in California, then departed for Mexico, and finally for Peru.

This schedule was reported on the front page of the *Prescott Evening Courier* of December 5.

Of gods and men

Beyond the story of Lord Aramu-Muru taking refuge in Peru before the submergence of the last lands of Mu, the vicissitudes of the gigantic Golden Sun Disk of MU, the role and the real nature of the Els, *Secret of the Andes* is, perhaps, above all the narrative of a quest of a handful of men and women who were tired of the modern human game and an increasingly consumer-oriented society. They relinquished everything and left in search of the path of Lord Aramu-Muru and his Monastery of the Brotherhood of the Seven Rays, hidden in a legendary Valley of the Blue Moon in the snowy mountains bordering Lake Titicaca… In page after page, *Secret of the Andes* shows us the occult springs and the spiritual cogs that inexorably brought five Americans, stemming from the well-to-do bourgeoisie, to take the plunge and implement this new spiritual link to the UFOs and to the Aquarian Age. Undoubtedly they were precursors!

Joined in Lima by four other "members of the expedition" they spent two weeks to settle the formalities of visas before all going up to Moyobamba in the north of the country where they celebrated Christmas. They stayed there approximately seven weeks meditating on the future projects, exploring the region, and of course channeling. Somewhat already known ufologists, twin brothers Rex and Ray Stanford, arrived — "uninvited" Williamson underscored in a letter —

and tried to impose their presence on this Peruvian adventure. One week later, however, they packed their bags and left, having shown themselves “incompatible with the Call and Mission,” to the great relief of Williamson, who simply could not stand them and already understood that he had to deal with agents of disinformation… Towards the end of this period in Moyobamba, the Laugheads also returned to the United States, probably for reasons related to their children. However, in Gray Barker’s *Saucerian Bulletin* of August 1957, malicious tongues insinuated that this move came about because of a difference of opinion between Dr. Laughead and George Hunt Williamson. While this is admittedly quite possible, what I can say is that Williamson and Dr. Laughead were still on good terms in the early 1980s…

The group then came down to Lima where a professor from Columbia University was soon to join them. After an unavoidable stop in Cusco, the group ventured further towards the northwest with explorations and scouting locations in mind, except for Betty Jane who returned to the capital, Lima, with their son, who was not yet four-years old. There she would use the opportunity to carry out diverse research in the libraries of the city.

In mid-March, as Aramu-Muru had suggested in his directive, the group, after many incidents, setbacks and other difficulties, were able to set up, thanks to the tenacity of George Hunt Williamson, a “priory,” the Abbey of the Seven Rays. This established, on the terrestrial plane, a kind of outpost of the Holy of Holies, in this instance the Monastery of the Brotherhood of the Seven Rays, which remained invisible to the eyes of the vulgar within the mists of a mountain north of Lake Titicaca.

Called also the “Intermediate Sanctuary,” the “Lord Muru’s Primary Outer Retreat,” this abbey was set up far from everything, at 250 km (156 miles) east of Lima, in the region of Junin, at the bottom of a “hidden valley” in the mountains of Pariahuanca. In *Secret of the Andes*, describing the discovery in February 1957 “by two Brothers of the Abbey” (actually Williamson and Dorothy Martin) of this little corner of paradise, a veritable Shangri-La of the Andes, at the end of a long, mysterious and arduous journey through the snow, the cold and the wind, Williamson notes that all this was reminiscent to them of certain passages from the novel and the film, *Lost Horizon*. This story, written by James Hilton and adapted for the cinema by Frank Capra, had indeed profoundly marked Williamson in his youth, and remained a source of inspiration until the end of his life.

According to *The Vision Quest*, a man met “under unusual circumstances” had directed them there and “offer[ed] them property.” They found themselves with a villa.

They named the place “Hacienda of San Miguel of Huascapampa,” in homage to Saint Michael and after the name of a river winding nearby. Betty Jane Williamson and little Mark would soon come to join them.

The two buildings of this “villa” constituted the main part of the abbey. Adjacent to them, a third one renovated by the group would be used as the “Scriptorium.” It was, in fact, the office of Williamson with his library. It was there that he would write *Road in the Sky* and draft *Secret of the Andes*. The “abbey” would have its purpose in welcoming all those who wished to experience life based on the rites of an Essene community and to initiate them “into physical, mental and spiritual illumination." The rules of monastic life, dictated by the Great White Brotherhood, is explained in detail on several pages of *Secret of the Andes*.

The first and less binding of the commandments to be respected by the "Novices," or future "Students of Life," was to "be aware of and accept the Cosmic Christ and believe that this Christ as God came **in the flesh** to mentor the Earth and that this same Christ will return again soon **in the flesh**." Another one of the components of this rule would be the "Water Baptism by complete immersion" for the Novices. The rest of the requirements were no different from what we could find in any Christian monastic order, with a corresponding hierarchy: "Applicant; Novices, Friar; Monk; Prior (Prioress); Abbot (Abbess.)"

Like Brother Philip, as "members of the Brotherhood of Seven Rays" the adepts of the Abbey belonged to the Amethystine Order, and served "under the Seventh or Violet (Purple) Ray." Asceticism, prayer and meditation centered around the "Violet Ray," or the "Violet Flame," was probably practiced at the Abbey, as was the case a decade later within the religious movement developed by the high priestess of the New Age, the genuinely charismatic Elizabeth Clare Prophet in her *Church Universal and Triumphant* — a really brilliant copy of Guy Ballard's I Am Activity, centered around the Divine Master, Saint Germain. Let us indicate, however, that whereas Williamson and his wife Betty Jane clearly integrated ufology and extraterrestrial contacts into their teachings, these topics were not at all covered in Elizabeth Clare Prophet's teachings.

Did the group actually implement all this corpus of rules and commandments outlined in *Secret of the Andes*? I would say no, at least not on a daily basis, but it was the objective in the long run. However, their approach was sincerely and unmistakably mystical. George Hunt Williamson, his wife Betty and Dorothy Martin were arguably among the most highly mystical experiencers of the American UFO scene in those years — rivalled only by the unforgettable Gloria Lee, or by a George King.

During its first two months the Abbey of the Seven Rays saw some changes: two of the four members, who had joined the group in Lima had not seen fit to persevere, and the Columbia University professor had to return to New York to resume his work. These departures were soon compensated for with the arrival of new faces. Some friends, correspondents, admirers of the Williamsons and two or three emerging figures of the dawning New Age movement made an appearance, for periods ranging from a few days to several weeks. Robert Short (Reverend "Bob" Short) was one of them. The contactees Orfeo Angelucci, and George van Tassel are believed to have also come to encourage them for a few days. All had taken up their pilgrim staffs to make the journey up to the Abbey with the purpose of there to inhale the first scent of this new dawning. If some made only a brief visit, others settled down in a more permanent way, as the loyal John McCoy, with whom Williamson co-wrote *UFOs Confidential*. About twelve people would compose the regular community of the abbey in its most "abundant" moments. Besides the Williamsons, Dorothy Martin and John McCoy — probably with his wife Gareth — up to a maximum of seven other members could be accommodated. The figure fluctuated according to the departures of some, the coming of visitors, and the absences of Williamson owing to explorations or lectures abroad, like the tour he had to make at the end of 1957 in the United States and in Canada. He arrived in Miami, Florida, on October 23, 1957, to begin the lecture tour and returned to the Abbey on February 11, 1958. He had to do these lectures to earn some sort of living and, as a matter of fact, to sell his books. As an author, most of his book sales came from such lectures. This gave him 50% of the book price rather than the usual 10% or so if the book was sold through a bookstore. Mystical, yes, but still practical! When attendance at the Abbey exceeded twelve, which sometimes happened, it was necessary to find accommodation in a neighboring village.

In *Secret of the Andes*, Williamson always kept the names confidential of those individuals who came, stayed or left. If I managed to specify some rare identities, it is only after patient research and thanks to Williamson's personal documents in my ownership. Moreover, as already alluded, one of his letters shows that he kept a good relationship with Charles and Lillian Laughead up to the 1980s. As for Dorothy Martin (Sister Thedra), *Secret of the Andes* reveals nothing about what happened to her, the narrative retracing only the first five months of her life at the Abbey. According to my research, it seems certain that she continued the experience beyond this initial period of five months, returning to California only at the end of four or five years to set up her own spiritual organization at the foot of Mount Shasta.

A little help from…

Even though it was certainly not insurmountable to take care of the little community of the Abbey, it was obviously not an easy task for the Williamsons, with one child — and in retrospect also with the seemingly fragile health of Betty; according to Karen Wilkes they were helped by “an elderly native couple.” The arrival of the McCoys at the end of March would allow George to free himself occasionally over periods of a few weeks to lead very ambitious missions of exploration in the country. The sole chronology of the discoveries and the work he made throughout 1957 in Peru speaks for itself.

— Beginning of February, an essay of mapping of the Great Wall of Peru [417 km (260 miles) northwest of Lima, above Chimbote], undertaken during the descent of the group towards Lima, after definitively leaving Moyobamba.

Then after their settling at the Abbey:

— From June 7 to 13, exploration of the Marcahuasi Plateau (a little northeast of Lima)

— The July 10 and 11 discovery 626 km (388 miles) east of Lima of the Rock of the Writings, now known as the petroglyphs of Pusharo. This was then followed by an attempt to locate Lost Cities of the ancient Amazonian Empire, often called Paititi, which are believed to have been contemporaries with Mu and Atlantis. The difficulties of moving forward through the thickness of the forest without adequate preparation and the proximity of a tribe considered as dangerous thwarted this first attempt. The second attempt, which took place in 1958, to penetrate beyond the “Rock of the Writings,” or “Portal,” towards Paititi, was cancelled because of floods in the region of Madre de Dios.

— The September 30, 1957, discovery of a “lost city" unknown until then, Pomatana, “City of a Thousand Stone Roofs,” 50 km (31 miles) to the northwest of Ayacucho. He would return to investigate it more extensively in June 1958.

As we can see he was quite busy. All these expeditions appear in *Secret of the Andes*, with the exception of the discovery of Pomatana which took place in September, whereas the narrative concludes at the end of July 1957. Having in my ownership the notebook of exploration, which I call the “black notebook,” covering the period from July to October 1957 in which Williamson noted from day to day his reflections and the progress of the “expeditionary group of the Abbey,” I realized that all the information of *Secret of the Andes* pertaining to the missions of exploration comes from it. Williamson did not add anything, did not “fictionalize” in any way; he remained absolutely factual, and faithful to his field notes.

Williamson’s field notes are extremely important to emphasize as they show how precise and structured they were, enough to be reused later almost word for word. He did not extrapolate, being constantly committed to reporting the facts as he had lived them. His letters confirm this aspect of his personality. They accentuate in an even more acute way this attention, almost rigorous, to precision, to detail; you would virtually never catch him on a date, the spelling of a name, a quotation, or a bibliographical reference. Furthermore, everything in these letters is ordered, articulated with a high accuracy, and an obvious intellectual honesty.

I have held in my hands the original transcriptions of sessions of "channeling" that were blended into the text of *Secret of the Andes*, and it has to be recognized that he used the same method as for the notes of his notebook, that is, to condense faithfully without extrapolating. For *Secret of the Andes*, regardless its groundbreaking mysticism, Williamson applied the same honesty, the same precision in transcribing what had occurred, what had been communicated to himself and to his group. And finally, the book turned out to be merely the faithful and dense summary of a whole thick corpus of data, incredible facts and extraordinary circumstances of which he was at the same time the protagonist, the witness and the messenger, where mysticism, esotericism, archaeology and interdimensional contacts are intertwined. It is in my opinion this fundamental honesty that drove him to honor his main source on the cover of the book, Brother Philip.

I have a document indicating that shortly after their arrival in Peru, a new source presented itself as belonging to an "Order of the Red Hand" had given them directives by channeling. Williamson refers to it in chapters 7 and 8 stipulating that the "Expeditionary Group of the Abbey," generally consisting of five or six men, "under the direction of the Order of the Red Hand, made its way on difficult trails." Messages coming from this source were not particularly talkative about the Order itself; nevertheless, it did not incite Williamson to romanticize to mitigate this terseness. Faithful to his method, he was content with delivering what this source had seen fit to communicate them: the members of this Order are basically the appointed guardians of the "Secret Places of the Most High," these *Secret Places of the Lion* where the spiritual and scientific inheritance of lost civilizations is preserved; they are guardians who operate within numerous Inner Retreats and Mystery Schools. Their sign of recognition is a red hand painted or printed on the walls of caves or on the walls of temples. "The hand itself is a mystic symbol of great antiquity," adds Williamson, "and the mysteries it represents are still incorporated in the secret lodge ceremonies of today." Is this not the initiate who expresses himself?

That he benefited from inside information emanating, as he affirms, from a member of the Order of the Red Hand, there is no doubt in my mind, because, as I have pointed out, Williamson liked nothing more than transcribing the reality as he had experienced it. My point of view is that he would never have evoked this source if it had no reality whatsoever. Furthermore, the mere infallibility of his intuition to find places that after more than half a century always hit the headlines of magazines in lack of subjects and save the chapters of many books, would give a striking confirmation of it. Williamson was one of the first, if not the first one, to carry out explorations in Peru related to what the French politely call "parallel" archaeology. Whether it be the petroglyphs of Pusharo and the Marcahuasi Plateau, both dealt with in *Secret of the Andes*, or the extremely famous Lines of Nazca, to which he dedicated a visionary chapter in *Road in the Sky*, or still Machu Picchu, Sacsayhuaman and its Bolivian counterpart Tiahuanaco, three sites about which he would speak abundantly in his lectures, he was the first one to make these archaeological landmarks known to the general public. Williamson was the first to draw an ancestral link with the

UFOs, proposing and presenting — more than a decade ahead of Erich von Däniken — the “ancient astronaut” theory. With the benefit of hindsight, it would not be exaggerated to say that the Red Hand was effective in guiding Williamson and accordingly worked towards a controlled unveiling of the mysteries of the past.

Localization of the Monastery of the Seven Rays

Now we are at the heart of the matter: where is the Monastery of the Brotherhood of the Seven Rays?

Until now we have lingered on the first two stages of the little group, with their leader George Hunt Williamson: first in Moyobamba, then in a “hidden valley” of Pariahuanca, at the Abbey. None of them have yet reached to the third and ultimate stage, the Monastery. *Secret of the Andes* indicates that it is nestled in the mountainous region north of Lake Titicaca. We thus have three completely distinct places, Moyobamba, Pariahuanca and Lake Titicaca, all separated by hundreds of kilometers and forming a kind of triangle covering nearly the whole of Peru. Having no access to the personal documents of Williamson now in my ownership, most of those who wrote about *Secret of the Andes* had no knowledge of the exact places of the first and second stage, respectively in Moyobamba and Pariahuanca. Hence these commentaries contain understandable errors, but also sometimes gross blunders resulting from unfamiliarity with the book and an obvious lack of rigor. The most interesting is that of Michael Brown, who in his book *The Weaver and The Abbey*, published in 1982, affirmed that in the late

1970s he had found the Abbey of the Brotherhood of the Seven Rays. However, the only description he offers on page 14 shows that the author obviously confuses the Abbey and the Monastery, the "hidden valley" where the Abbey is and the "Valley of the Blue Moon" where the Monastery is… These two quite different places in *Secret of the Andes* seem to be only one place in his mind. He is on the quest for the Monastery while confusing it with the Abbey…

Others have made the same error as Michael Brown, mistaking the Monastery founded by Lord Aramu-Muru after the submergence of Mu, with the Abbey set up by Williamson and his group. They have either misread *Secret of the Andes*, or worse, not read it at all, contenting themselves with vague and erroneous indications picked up in such and such an article … Some, like James W. Moseley, even place the Abbey in Moyobamba… Nevertheless, can we exclude that Michael Brown visited the place where Williamson had set up the Abbey of the Seven Rays? The place exists and can be visited. We can unfortunately disregard this eventuality because the author, having mixed up both places, locates what is for him the **Abbey** in an area north of Lake Titicaca. Yet, *Secret of the Andes* tell us that it is the **Monastery** that hides itself north of Lake Titicaca. The place specified for the **Abbey** in unpublished Williamson documents is very far from Lake Titicaca, situated approximately 695 km (420 miles) northwest of it in the Pariahuanca region. As Michael Brown does not supply a single photograph, we can only rely on the natural honesty that every human being has the right to be credited with when, on page 217, he ends his narrative by saying: "I've found the abbey … I'm looking at the abbey." But which "abbey" is it in this case, since it cannot be the one

Williamson and his group had established? Could he possibly have been staying some time at the Monastery of the Brotherhood of the Seven Rays, and mistaking it for the Abbey? Even if it is highly improbable I will cautiously avoid definitively settling the matter, because on the last page of his book he specifies: "… Julie [then his quest companion and later wife.— *Author*] and I have undertaken not to reveal the location of the abbey, nor to describe its interior, nor to describe the teaching methods employed …" If he had wanted to cloud the issue he could have hardly done better… Only Michael Brown knows the answer in his soul and conscience.

Did Williamson do research to discover the Monastery? The answer is yes! But he had no possibility to carry out his plans as he would have wanted, life having decided otherwise. Betty Jane, at just 32 years old, died on August 11, 1958, in Lima, of complications from a chronic disease. At that moment Williamson was on a lecture tour in Europe. Shattered by the terrible news, he flew back to Peru as soon as possible. He had no other choice than to leave the country with his little son, who was now without a mother and for them both to return to Arizona. For some time Mark would be taken care of by Betty Jane's family. But, as it is easy to imagine, the Monastery was not a priority of Williamson any longer. During this period, the Abbey remained alternately under the responsibility of Dorothy Martin (Sister Thedra) or that of John McCoy. When Williamson returned to Peru in April 1959, to carry out more ample investigations around Lake Titicaca, it would be for the last time. He wished to return there at the end of the 1970s but his poor health prevented him from doing so; he then delegated friends to do some research missions on site, as for instance the Broadway composer, David Sheridan Spangler, of which I have already spoken in the chapter "The 'Hidden Years' of Williamson." For instance, in a Williamson's letter to his collaborator, John Griffin, dating back to 1982, I found the following:

"David Spangler is now back in NYC from Peru. He did a great piece of work for me down there!! He tried to run-down the PICHU-PICHU story. It's an INCREDIBLE STORY – and I'll give it to you later! I want the PICHU-PICHU story basically for book: *Secret Places of the Stairs*. I think we should only mention it briefly in *The Vision Quest*. I just get a report in from Tokyo from HACHIRO KUBOTA on it as well. He went directly to library (morgue) of ASAHI SHIMBUN for me."

This "Pichu-Pichu story" was a piece of obscure breaking news published in the Japanese newspaper *Asahi Shimbun* in April 1959… Japanese explorers flying over mountains southwest of Lake Titicaca had photographed what resembled an imposing "temple" of Tibetan style on the flank of one of the highest snowy peaks. Williamson became obsessed with this story, to the point of wanting to devote a good part of one of his future projects to it — which would never see the slightest light of day, as we know, due to his untimely death.

Regardless of this "Pichu-Pichu story," had Williamson located the Monastery at that time? Paraphrasing Dr. Michael D. Swords I could say that one must never underrate George Hunt Williamson on anything… for he always ended up unearthing something; he was the most imaginative researcher that the planet has seen.

So, what I can reveal is that in a letter from 1978 that I possess, Williamson eventually claimed to know the whereabouts of the Monastery of the Brotherhood of the Seven Rays and supplies a somewhat more precise indication to its location… which I will keep confidential for the time being to give me some latitude to evaluate it and to perhaps exploit it later. However, I left a hint somewhere in this book for the astute reader…

We are now able to understand that to Williamson the Monastery did exist. However, in my opinion it is necessary to envisage this Mystery School rather as "an overdimensioned quantum space,"(un espace quantique surdimensionné) an "Out of Time Place," (un Hors-Temps) to quote the relevant expressions of the French writer Roger Corréard, because in the chapter 6 of *Secret of the Andes* it is well stipulated that in 1957 "all the Retreats and Sanctuaries of the Great White Brotherhood had been lifted into a higher spiritual vibration," which would mean that these places exist from then on in a superior octave, a parallel world coexisting with ours, that they have been "over-dimensioned." For Williamson, this operation of magic or esoteric nature, did not seem at all to have undermined the accessibility to this Initiatory School, to this inner sanctuary, even if it augurs implacably that only some rare chosen ones can hope to approach the access door of this Star Gate of the Andes. Only those who will have successfully gone through the steps of a preliminary initiation will have the possibility of walking through the threshold of the Holy of Holies and making the required inter-dimensional passage. For the second vocation of the

Abbey was to prepare and introduce the “novices” so that they could theoretically, when the day comes, be ready to stay at the Monastery and be submitted to the reviving fire of the secret doctrines of Mu.

The esoterist Mark Amaru Pinkham, who met Dorothy Martin (Sister Thedra) in the 1980s, states in several writings that she was initiated at the Monastery. Notably in an article entitled *In Search of the Monastery of the Seven Rays*, published for the magazine *World Explorer*, Vol 2, Nº 4, he claims that “Sister Thedra succeeded in making the arduous journey to the Monastery of the Seven Rays.” The problem is that in the next sentence he adds that she “remained at the abbey for five years while undergoing intense purifications and training in the ancient wisdom of the Lemurians.” Like many others, he too seems to mix up the Monastery and the Abbey… Sister Thedra, who passed away in 1992 at the age of 92, is unfortunately no longer here with us to give us her own version of this Andean adventure.

A unique phenomena

As a conclusion, I would like to underline something that nobody has ever highlighted, which is the peculiar destiny of Williamson’s book *Secret of the Andes*. It has indeed had some sort of occult existence of its own, ending up in a unique and very strange mutation. In the 1970s, from being a marginal classic of esotericism, it has made discovering spirituality in Peru important to a whole generation of young people and its influence has developed in other untraceable and subterranean ways. It has done so with a mysterious constancy, to the point that today it is so distilled into all that is written about Peruvian mysticism that neither the title of the book nor its author are even quoted, as if the contents of *Secret of the Andes* had always been an integral part of the ancient Peruvian mysteries.

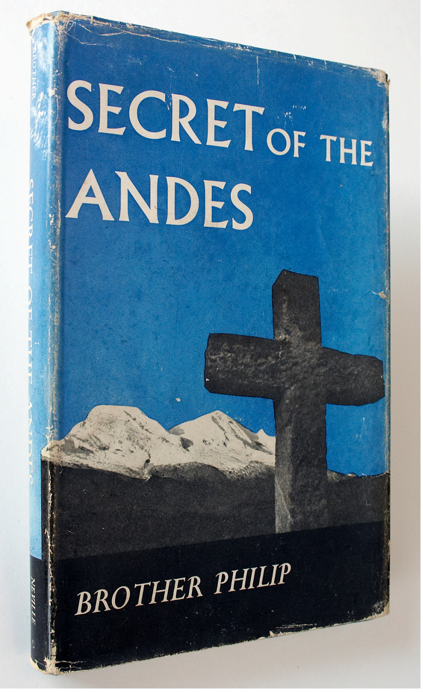
There are numerous examples of this shift in nature of the text of Williamson / Brother Philip, of this transmutation into Peruvian mythical heritage. Here is a very representative one, found on the home page of a travel site specializing in Peru:

> "… Legend tells of an Inca priest called Aramu Muru who belonged to the Monastery of the Seven Rays – where cult worship of the sun took place – who set out on foot from Tiahuanaco to Cusco carrying a gold disc. Along the way he disappeared and was never seen again."

One cannot help but notice that this "legend," in other words the legendary narratives of this country, comes from the epic of Aramu Muru! Exit Brother Philip! Exit *Secret of the Andes*! The text has definitively transmuted itself into unmovable Peruvian mythology. Many authors who today refer to Aramu Muru are in the same situation and no longer have any knowledge of *Secret of the Andes*…

Williamson would have found it both funny and rewarding to see that whole pages of his book were stamped with the label "Inca legends." Nevertheless, wouldn't he have also experienced a small pinch in the heart to see that during this transmutation the book and its author have again been swept under the carpet? Whether it be Aramu-Muru and his soul mate Arama-Mara, the Monastery of the Brotherhood of the Seven Rays, the Golden Sun Disk of Mu, Marcahuasi, Pusharo, Paititi, without forgetting, the latest one, the famous “interdimensional Amaru-Muru Doorway” discovered at Juli on the southwest coast of Lake Titicaca, all that has been written these last years on the Peruvian mysticism, has its source in *Secret of the Andes*. I refer the reader interested in looking further into the matter to three books which perfectly illustrate this trend: *Andean Awakening : An Inca Guide to Mystical Peru* by Jorge Luis Delgado and Mary Ann Male, *Profecias Incas: Asombro y sabiduria en época de cambio* by Maria Monachesi, *Espititualidad Andina: Iniciacion dentro del conocimiento Ancestral* by Jorge Alfano. These works will be an addition to those of Anton Ponce de Léon Paiva, a pioneer of the Peruvian neo-mysticism who had, moreover, the opportunity to be by the side of Sister Thedra at the end of her life.

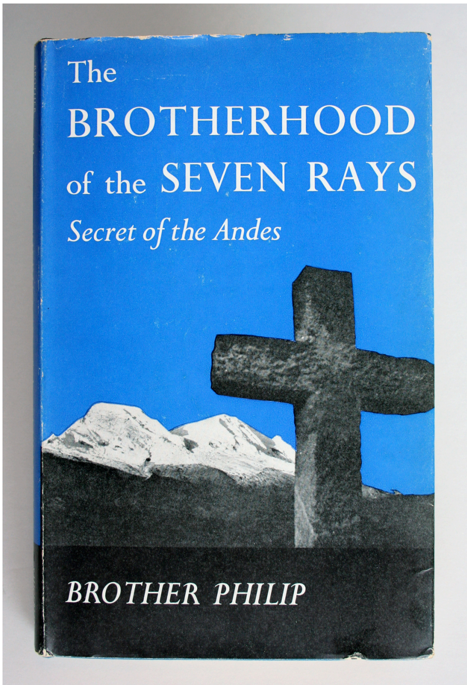
Peru undoubtedly owes a debt of gratitude to George Hunt Williamson and to Brother Philip, but also to George’s wife, Betty Jane, who paid for this adventure with her life, for it is thanks to them that this country now knows a spiritual revival and finally seems to be playing its role as “New World Focus of the Illumination” as prophesied in *Secret of the Andes*, a little book whose full impact on history still remains to be seen.


SECRET OF THE ANDES
BROTHER PHILIP
SECRET OF THE ANDES
NEVILLE

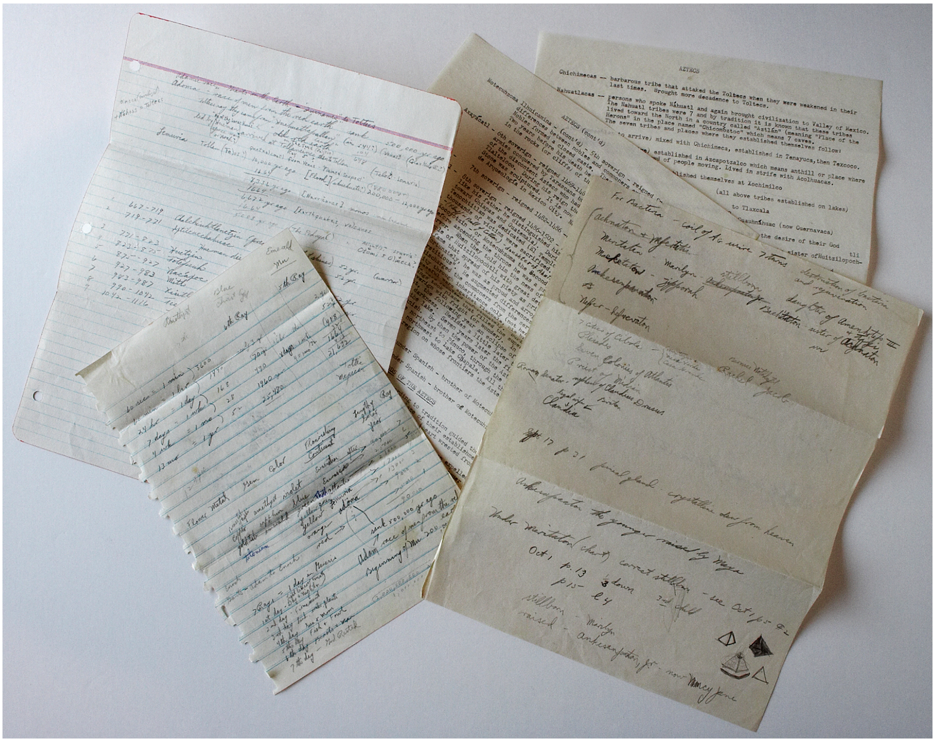
1961 original English edition of *Secret of the Andes*.
© Michel Zirger / Agence Martienne

アンデスの封印
Secret of the Andes

The Japanese edition of *Secret of the Andes* generated by Michel Zirger.
© Michel Zirger / Agence Martienne


The
BROTHERHOOD
of the SEVEN RAYS
Secret of the Andes
BROTHER PHILIP

The Brotherhood of the Seven Rays (1961), original American edition. Let us note the different title compared to the English edition.
© Michel Zirger / Agence Martienne



AZTECS

Chichimecas -- barbarous tribe that attaked the Toltecs when they were weakened in their last times. Brought more decadence to Toltecs.

Nahuatlacas -- persons who spoke Náhuatl and again brought civilization to Valley of Mexico. The Nahuatl tribes were 7 and by tradition it is known that these tribes lived toward the North in a country called "Aztlán" (meaning "Place of the Herons" in the place named "Chicomóztoc" which means 7 caves. The seven tribes and places where they established themselves follow:

o arrive) mixed with Chichimeca, established in Tenayuca,then Texcoco.

) established in Azcapotzalco which means anthill or place where
of people moving. Lived in strife with Acolhuacas.

blished themselves at Xochimilco

(all above tribes established on lakes)

to Tlaxcala

Guauhnáhuac (now Cuernavaca)

the desire of their God

sister ofHuitzilopoch-
tli

For Bacteria – coil of Ag wire 7 turns

Achnaton + Nefertiti

Meritaton – Marilyn – stillborn ~~Ankesenpaaten~~ – destruction of bacteria and rejuvenation

Meketaton – Zipporah

Ankesenpaaten – daughter of Amenhotep III + Tiyi

Beckitaton – sister of Achnaton

Nefer – Nefrevaton

7 cities of Cibola – Mesa Verde, Casa Grande

Pleiades

Seven Colonies of Atlantis

Priest of Mizpah

Rachel Jacob

Roman Senator, nephew of Claudius Drusus

legal wife – sister

Claudia

Sept 17 p 31 pineal gland – crystalline dew from heaven

Ankesenpaaten the younger raised by Maya

Under Meritaton (chart) correct stillborn – see Oct 1, 65 #2

Oct 1 p. 13 3 down 3rd child

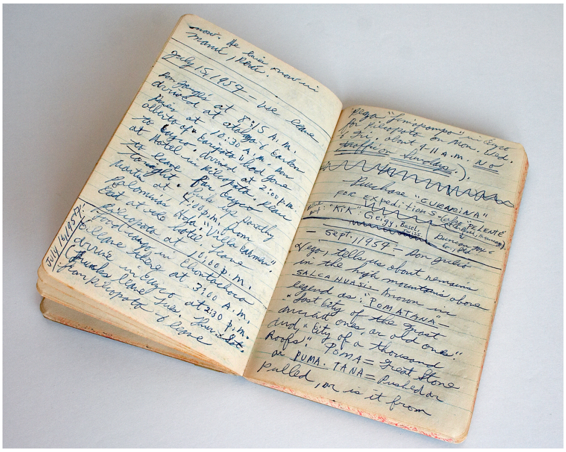
p 15 – l 4

stillborn – Marilyn

raised – Ankesenpaaten, jr. – now Nancy Jane

Samples of hand-written research notes of Betty Jane Williamson during her stay in Peru.

© Michel Zirger / Agence Martienne



now. He lives now in
Manú, Perú.

July 15, 1957 — we leave
Don Jorge's at 8:15 A.M.
arrived at Atalaya & Carlos
Pinés at 10:30 A.M. Don
Alberto of "Caripata" had gone
to Cuzco. arrived at 2:00 p.m.
at Hotel in Pilcopata. Plan
to leave for Cuzco
tonight. Pick up Dorothy
Martin at 4:00 p.m. from
Palomino's Hda. "Villa Carmen".
Eat at the hotel. Leave
Pilcopata at 10:00 p.m.

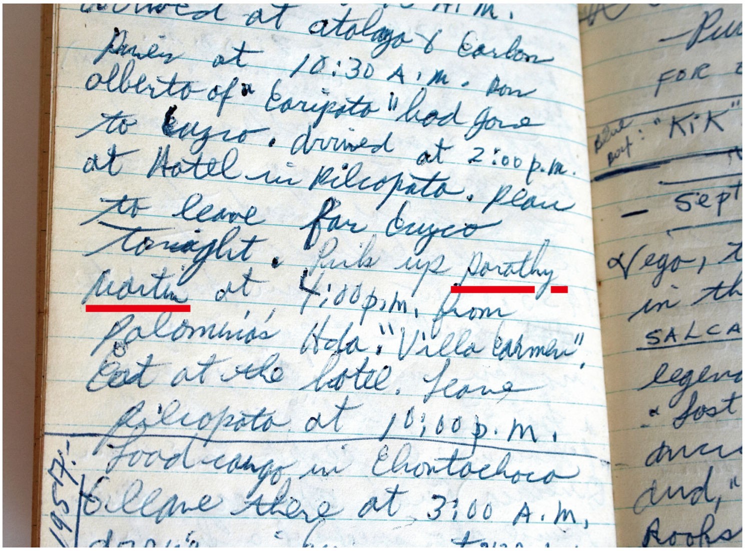
July 16, 1957: Food-cargo in Chontachaca
& leave there at 3:00 A.M.
arrive in Cuzco at 2:30 p.m.
(Trucks leave Tues. Thur. & Sat.
from Pilcopata & leave

Pega "Limapampa" in Cuzco
for Pilcopata on Mon. Wed.
& Fri. about 9-11 A.M. NO
traffic on Sundays).

— Purchase "CURARINA"
FOR EXPEDITIONS — (also "PELENTÉ")
Blue Book: "KIK": Geigy, Basel, Swiss.
Duncan Fox & Co., Ltd.

— Sept. 1, 1957 — Don Julio
Vega, tells us about remains
in the high mountains above
SALCAHUASI. Known in
legend as: "POMATANA" —
"Lost City of the most
ancient ones, or old ones."
and, "City of a thousand
Roofs". POMA = Great Stone
or PUMA. TANA = Pushed or
Pulled, or is it from

Williamson notes in his "black notebook" of 1957 under the date of July 15 that he came to pick up Dorothy Martin at 4 p.m. at a hacienda to go to "Villa Carmen." This rebuts those who claimed that she had never set foot in Peru… © Michel Zirger / Agence Martienne

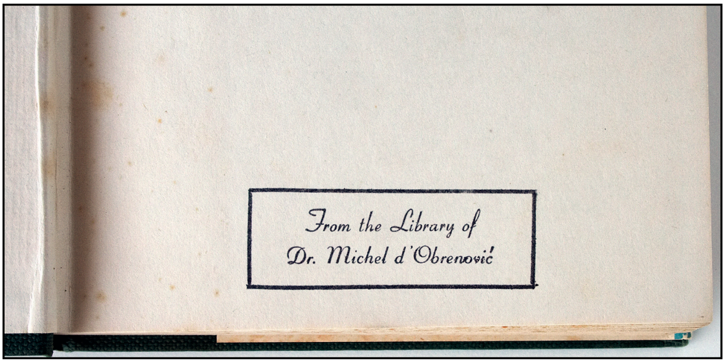


arrived at Atalaya & Carlos
Pinés at 10:30 A.M. Don
Alberto of "Caripata" had gone
to Cuzco. arrived at 2:00 p.m.
at Hotel in Pilcopata. Plan
to leave for Cuzco
tonight. Pick up Dorothy
Martin at 4:00 p.m. from
Palomino's Hda. "Villa Carmen".
Eat at the hotel. Leave
Pilcopata at 10:00 p.m.
Food-cargo in Chontachaca
& leave there at 3:00 A.M.

Close-up of Williamson's hand-written note (see previous photo) concerning Dorothy Martin in the "black notebook."
© Michel Zirger / Agence Martienne

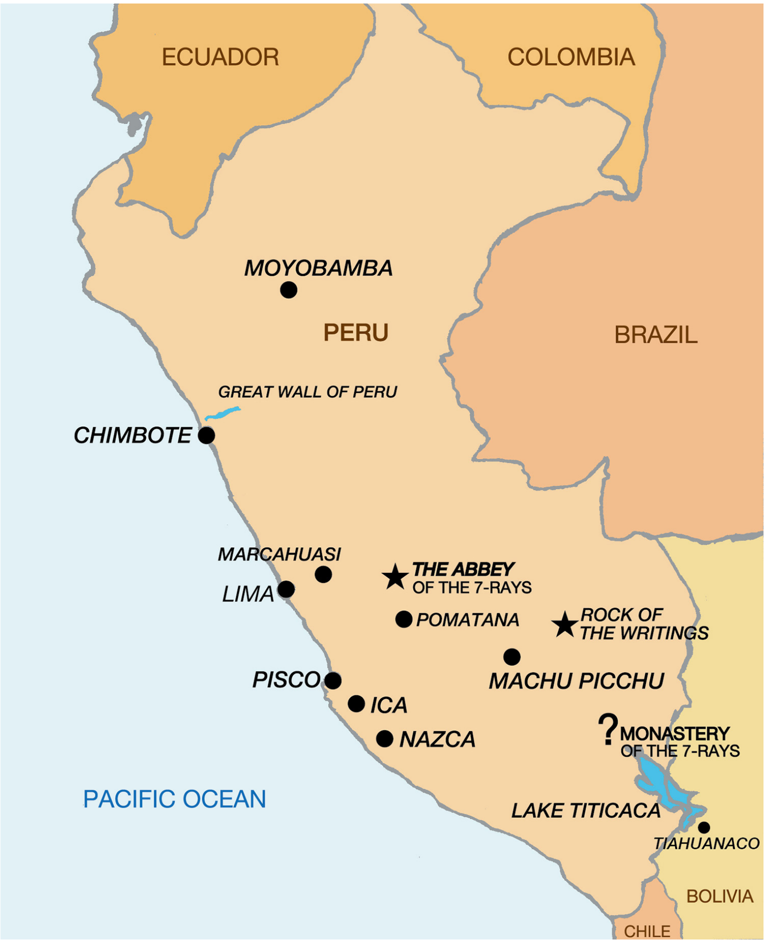
LOST CITY OF THE INCAS
The Story of Machu Picchu and Its Builders
HIRAM BINGHAM
QUEST FOR PAITITI
A JOURNEY INTO UNEXPLORED PERU
JULIAN TENNANT

Two “classic” books on Peru that belonged to Williamson.
© Michel Zirger / Agence Martienne



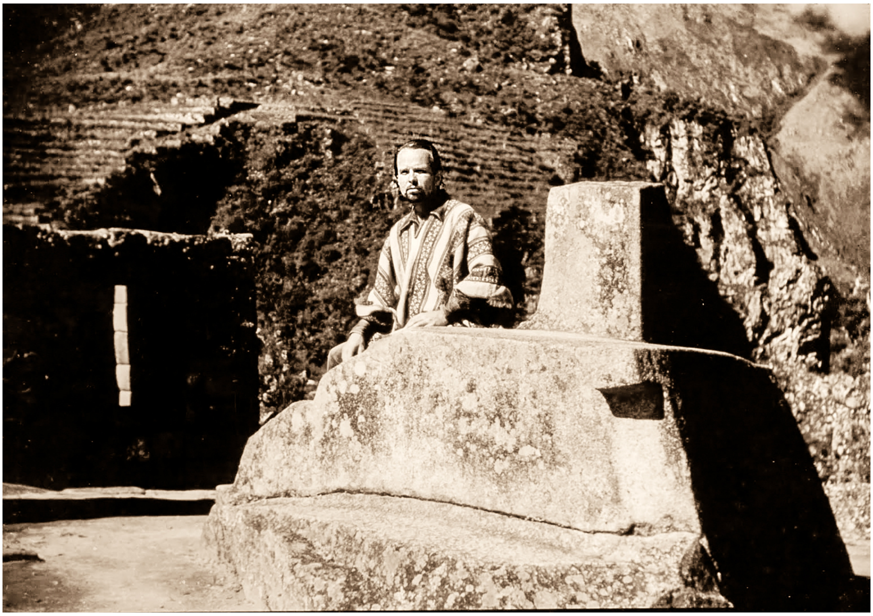
From the Library of
Dr. Michel d'Obrenović

As with the two books above, each of about twenty-five I acquired from the personal library of G.H. Williamson carries this stamp proving its provenance. Dr. Michel d’Obrenovic was the new identity under which George Hunt Williamson appeared from 1961 onwards.

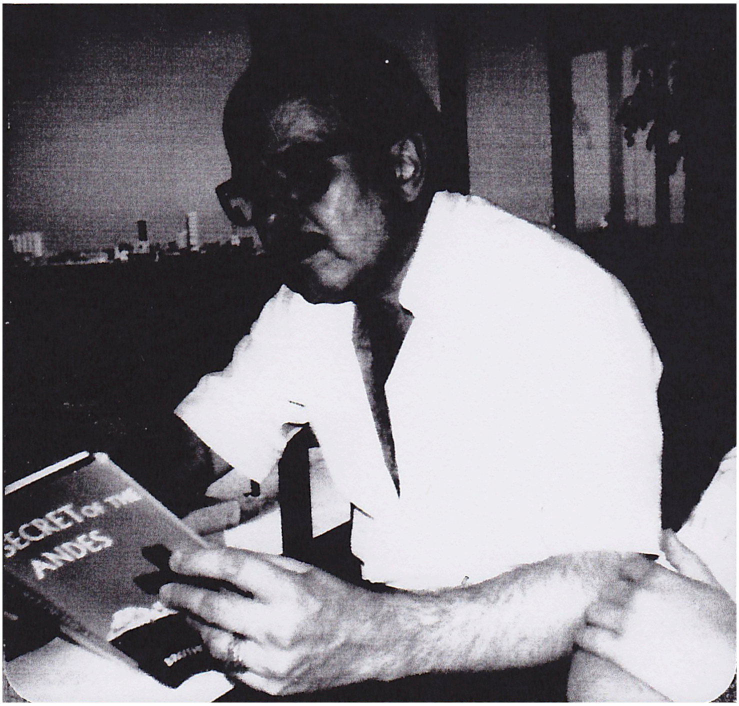

ECUADOR
COLOMBIA
MOYOBAMBA
PERU
BRAZIL
GREAT WALL OF PERU
CHIMBOTE
MARCAHUASI
LIMA
THE ABBEY OF THE 7-RAYS
POMATANA
ROCK OF THE WRITINGS
MACHU PICCHU
PISCO
ICA
NAZCA
? MONASTERY OF THE 7-RAYS
PACIFIC OCEAN
LAKE TITICACA
TIAHUANACO
BOLIVIA
CHILE

Map of Peru with some locations related to G. H. Williamson's quest. (Designed by M. Zirger)

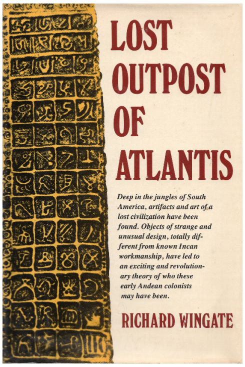
George Hunt Williamson,
Marcahuasi Plateau, Peru, 1957.
Enlargement made from the vintage print in Williamson's original manuscript (ribbon copy) of *Road in The Sky* owned by the author
© Michel Zirger



Williamson in Peru, in early 1958, posing at Machu Picchu's sacred monolith, Intihuatana, the purpose of which, despite its name of "Sun Stone," is not clear at all, according to Giulio Magli in his *Mysteries and Discoveries of Archaeoastronomy*.
Courtesy of Dr. Michael D. Swords



Exclusive photograph of G.H.Williamson near the end of his life, perusing his last work, *Secret of the Andes*, published in 1961 under the pseudonym of Brother Philip. Courtesy of Robert C. Girard. Coll. Michel Zirger / Agence Martienne


LOST OUTPOST OF ATLANTIS

Deep in the jungles of South America, artifacts and art of a lost civilization have been found. Objects of strange and unusual design, totally different from known Incan workmanship, have led to an exciting and revolutionary theory of who these early Andean colonists may have been.

RICHARD WINGATE

Another book from the personal library of G.H. Williamson / Michel d'Obrenovic: *Lost Outpost of Atlantis* by Richard Wingate, Everest House publishers, N.Y., 1980.
Michel Zirger Archive

10

Buried in Arlington

In 1986, George Hunt Williamson — Michel d'Obrenovic — died at a relatively young age, since he was still on the right side of sixty.

The exact date of his death, January 25, was not known until a few years ago… It was while making my documentary *George Hunt Williamson (and George Adamski) – English Version* (viewable on YouTube) that I was able to clarify this point thanks to research I did jointly with an American researcher friend of mine, Vance Pollock. That just shows the investigative work I had to do — which can be compared to that of *CSI: Crime Scene Investigation*! Such details as the exact date of his death had remained unknown until then. In fact, almost everything had to be done and I would say that 90% of the information presented in this book is directly stemming from my research.

Another discovery I made, actually a byproduct of the research on his death, is that Williamson rests — well his ashes, because he was cremated — in the Arlington National Cemetery, Virginia, which, as you may know, is adjacent to the headquarters building of the United States Department of Defense, the Pentagon… The urn containing his ashes was interred in the columbarium, the nearest section to the Pentagon. Williamson thus rests literally under the windows of the Pentagon. His bronze plaque placed on the outside of the niche is inscribed as follows:

Michael D. M. d’Obrenovic
2LT USA
1926 - 1986

Williamson is buried in section 64 (Court 2) of the cemetery. In section 43 is another grave that you certainly know of, that of George Adamski…

So, destiny has seen that Williamson and Adamski happen to rest about 1400 yards from each other… The fact that Adamski was buried at Arlington, this was known, but that both Adamski and Williamson are buried there, this was absolutely UNSUSPECTED, UNKNOWN…This came as a real surprise.

Text of the Obituary of George Hunt Williamson:

“d’OBRENOVIC, Dr. Michel D.M. OSI, FRAI, Prominent Christian Scholar, Eastern Orthodox Bishop, Grand Prior and Knight Commander of the Sovereign Order of St. John of Jerusalem (Knights of Malta), Prince of Serbia, President of the Pacific Geographic Society, Anthropologist, Archaeologist, Explorer, Author and Lecturer. Recognized world authority on Mayan Culture and History. Appointed by Queen Elizabeth as Archaeologist to the Chalice Well Trust. Also known as George Hunt Williamson, UFO Contactee and author of many books including *Secret Places of the Lion* and Brother Philip author of *Secret of the Andes*. A Veteran, Army Air Corp WWII, Lieutenant Colonel in the Civil Air Patrol. Resident of Long Beach for 8 years. Survived by his son, Marc d’Obrenovic […] Funeral Service Thursday, 3:00 p.m. Brothers Chapel, 244 Redondo Ave. His ashes will be interred at the Column of Honor at Arlington National Cemetery. Directed by American Family Society. 434-8461 714-898-8692"

Among the attendees of his funeral was John Griffin. We have already met "Jack" through this book. However, it must be again highlighted that he was one of the closest friends of, as well as the collaborator of, Michel d'Obrenovic / G. H. Williamson in the 1970s and 80s on many projects.

Unexpectedly, he contacted me through e-mail just prior to the completion of this new and revised version of the previous version of this book, published under the title *Mystical Journey – The Incredible Life of George Hunt Williamson*. He had read it and I was a little worried about how far he had appreciated my work… But it went beyond my worries or expectation… Below are just the relevant extracts of two of several long e-mails (emphasis added):

"January 5, 2022

Hello Michel,

I am the John "Jack" Griffin who wrote the unfinished biography of George Hunt Williamson. **I was happy to find and read your George Hunt Williamson biography.** […] **your bio completed what he desired.** […] The last phase, official disclosure, has occurred. Even if only partial and oblique as predicted. My Visitants' themed novel is finished. My nonfiction book is nearing completion. Contacting Warren [P. Aston], you, and your combined research seems like the final needed connection. I am convinced there is a networking, ongoing cosmic plan at work. […]. I attended his funeral at The Brothers Chapel in Long Beach. So it goes. […]"

March 29, 2022.

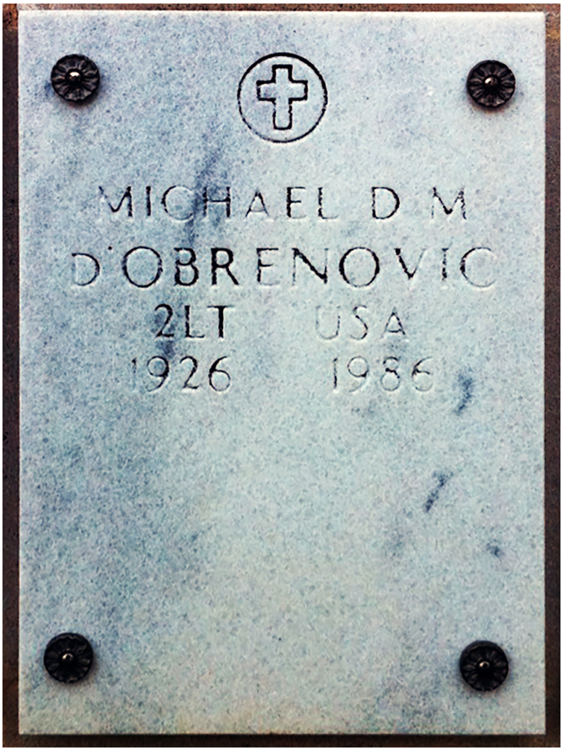
"**… I believe G. H. Williamson is aware and happy that you have been able to write a full biography completely dedicated to his personal story. …**"

I felt that, in a way, the circle was closing. What better endorsement could be wished for…?

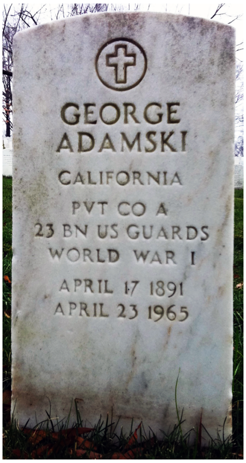
My work of thirty years was fully rewarded…

****

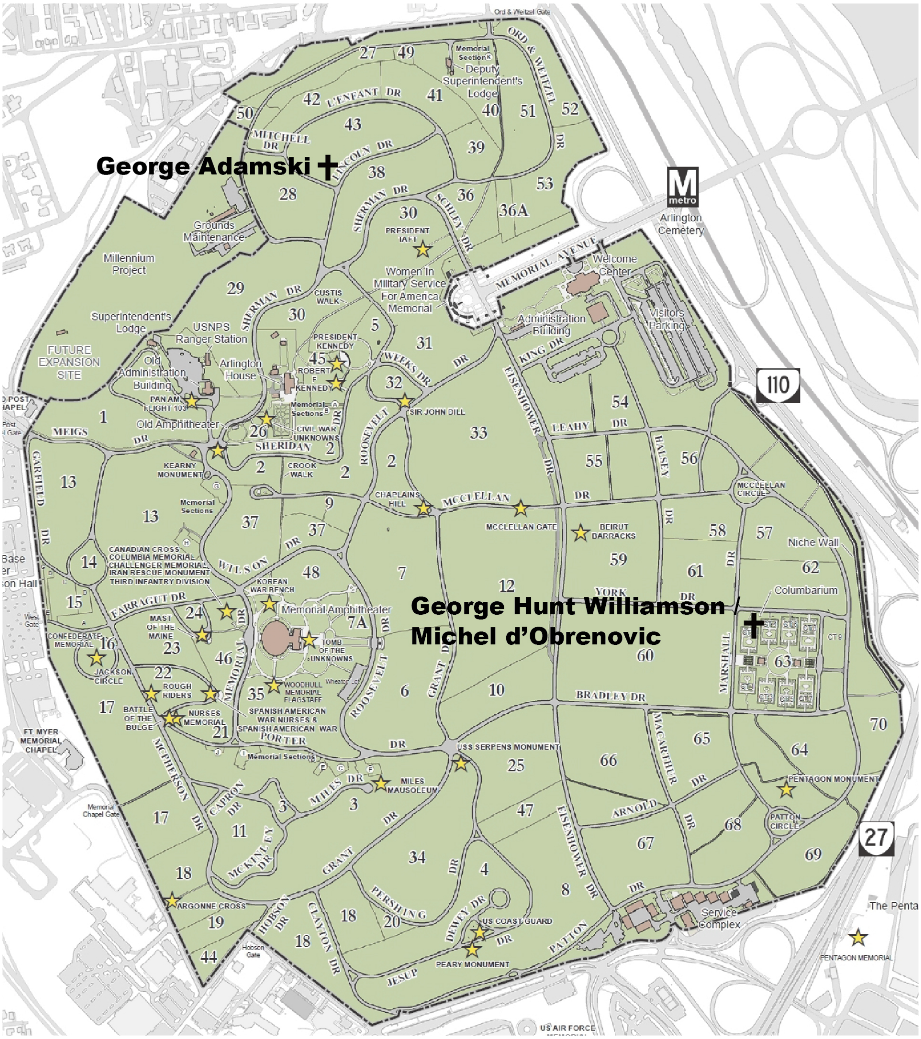
Courtesy of Dr. Michael D. Swords


MICHAEL D M
D'OBRENOVIC
2LT USA
1926 1986

The columbarium where his ashes rest.
Courtesy of Arlington National Cemetery


GEORGE
ADAMSKI
CALIFORNIA
PVT CO A
23 BN US GUARDS
WORLD WAR I
APRIL 17 1891
APRIL 23 1965

George Adamski's grave.
Courtesy of Arlington National Cemetery


George Adamski
George Hunt Williamson / Michel d'Obrenovic
Ord & Weitzel Gate
Memorial Section K
Deputy Superintendent's Lodge
L'ENFANT DR
MITCHELL DR
LINCOLN DR
SHERMAN DR
SCHLEY DR
ORD & WEITZEL DR
Arlington Cemetery
Grounds Maintenance
Millennium Project
PRESIDENT TAFT
Women In Military Service For America Memorial
MEMORIAL AVENUE
Welcome Center
Administration Building
Visitors Parking
KING DR
Superintendent's Lodge
USNPS Ranger Station
FUTURE EXPANSION SITE
Old Administration Building
Arlington House
CUSTIS WALK
PRESIDENT KENNEDY
ROBERT F. KENNEDY
WEEKS DR
PAN AM FLIGHT 103
Old Amphitheater
Memorial Sections
CIVIL WAR UNKNOWNS
SHERIDAN
SIR JOHN DILL
MEIGS
ROOSEVELT DR
EISENHOWER DR
LEAHY DR
HALSEY DR
110
GARFIELD DR
KEARNY MONUMENT
CROOK WALK
CHAPLAINS HILL
MCCLELLAN
MCCLELLAN GATE
BEIRUT BARRACKS
MCCLELLAN CIRCLE
Niche Wall
Columbarium
YORK DR
WILSON DR
CANADIAN CROSS
COLUMBIA MEMORIAL
CHALLENGER MEMORIAL
IRAN RESCUE MONUMENT
THIRD INFANTRY DIVISION
KOREAN WAR BENCH
FARRAGUT DR
Memorial Amphitheater
MAST OF THE MAINE
TOMB OF THE UNKNOWNS
CONFEDERATE MEMORIAL
JACKSON CIRCLE
ROUGH RIDERS
WOODHULL MEMORIAL FLAGSTAFF
SPANISH AMERICAN WAR NURSES & SPANISH AMERICAN WAR
BATTLE OF THE BULGE
NURSES MEMORIAL
PORTER DR
FT. MYER MEMORIAL CHAPEL
GRANT DR
BRADLEY DR
MARSHALL DR
MACARTHUR DR
USS SERPENS MONUMENT
PENTAGON MONUMENT
MILES MAUSOLEUM
MCPHERSON DR
CAPRON DR
ARNOLD DR
PATTON CIRCLE
27
Memorial Chapel Gate
MCKINLEY DR
PERSHING
DEWEY DR
US COAST GUARD
PEARY MONUMENT
ARGONNE CROSS
HOBSON DR
CLAYTON DR
Hobson Gate
JESUP
PATTON
Service Complex
The Penta
PENTAGON MEMORIAL
US AIR FORCE

A map of Arlington National Cemetery near Washington DC, showing the location of the graves of George Adamski and George Hunt Williamson / Michel d'Obrenovic (occasionally spelled "Michael" as here). Map by US Army (Public Domain)

Appendix A

The ufological “conversion” of G. H. Williamson’s father

George Hunt Williamson’s letter, dated back to 1978, is extracted from a thick folder of autobiographical material which Williamson had gathered for John Griffin’s use in writing *The Vision Quest* — the intended biography of Williamson never completed, see chapter 4. (This folder and the original document is now part of Michel Zirger’s Williamson Archive.)

[On January 3, 1954 George Hunt Williamson traveled to his parent’s home at Granite Dells near Prescott, AZ. His parents had purchased the beautiful Granite Dells Lodge, a Prescott landmark, and the former home and studio of the internationally famous artist EUGENE H. BISCHOFF in the Dells in 1947.]

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… I wanted to be home in time for my mother’s birthday on January 3rd [1954.— *Author*]. When I arrived at the Lodge, I found my father strangely silent. Not unhappy, but reserved. I asked my mother about it immediately, and she said she had something very important to tell me, that “my father had had an incredible experience on New Year’s Eve.

When my mother and I were able to have more time alone she told me that he had taken his old .38 special pistol out as he always did on

New Year's Eve, for he would "fire off" a few rounds to celebrate the New Year. He opened the front door of the Lodge, and stepped outside. Mother said several minutes passed, and she wondered why she didn't hear any shots being fired. She got concerned and was just about ready to go outside herself, when she stepped into the living room and heard my father, in the strangest voice, say: "Mother get out here, and FAST!!"

Mother said she knew from his voice and the feeling she had (my mother was very psychic) that something very strange had occurred.

I must mention here that my mother never at any time had any doubts about the experiences Betty & I and our friends were going through. However, my father did have doubts. I asked him after the Adamski Desert Center happening of Nov. 20, 1952, what he thought of it all. He told me he couldn't really accept it! I said: "Don't you believe us, or even me, Dad?" He answered: "Son, I have never found reason to disbelieve you, you have been a good son, and I trust you completely, but I can't believe this Adamski character, and I can't accept the experiences of your radio man, Lyman Streeter, in Winslow (AZ). I think you and Betty have been 'taken in' by these odd-balls, and I am sorry you believe all of this." I tried to tell him what we had experienced with Streeter and Adamski that made it quite impossible for them to have "pulled the UFO-wool over our eyes." But he would have none of it, and refused to discuss it further. My relationship with my father was not affected by this in any way, but we just never discussed it at all, and continued on as though it had never happened! My father was a very conservative man of the "old school," but he was a very intelligent man, and needed some positive first-hand proof. Even though he believed in me, he simply could not accept my experiences with Adamski & Streeter as sufficiently valid. Naturally, since he had not been with us on any of the contacts in Arizona or California, he had no first-hand knowledge of these contacts. Even though I was his son, it was still “second-hand” to him. My father was a believer in “seeing is believing.”

Now, [one] year later [in 1953], my father had an experience: Mother said she dashed outside when she heard him call through the front door. She said she had never seen such a look on his face ever, and they had been married over 47 years at this time! All the blood had drained from his face, he was stark white, and his eyes just stared straight-ahead! He said: “you just missed it!”

My father just stood there, said nothing more. Finally, my mother, realizing he had had some sort of an unusual experience (she could have thought he accidentally shot himself, he had such a surprised, startled look on his face, but she had heard no shot at all!), told him he had better come in the Lodge. He just kept staring at the sky!

It was over an hour before he would talk to my mother. He finally told her that he had seen something that had shocked him… something he didn’t believe could possibly exist at all! He said, over and over again, “the boy’s right… the boy’s right!”

Mother asked him “what boy?” and “right about what?” Dad said: “Our son, mother, our son, he’s been right all along, and I believe the men he’s been working with are telling the truth as well!” Mother asked: “Well, for heaven’s sake what happened out there?”

Dad said that he had gone out with his pistol with the intention of firing it off for New Year’s, but that he never got a chance to do that.

Suddenly he looked up, and directly over him, not more than 30–40 feet, there was a large, orange-colored glowing disc! It hovered motionless at first, and Dad said he had a very strange tingling sensation, and heard a loud humming sound, like bees swarming. He said he knew at once that what Betty & I and others had been saying was true. Not just because he saw a UFO, but because he just suddenly was aware that it was all true! He said it seemed the UFO was above him for an eternity, then it started to sway back and forth, and the humming got louder and the glow brightened. It was then that he had called to my mother inside, and said: "Mother. Get out here, and FAST!" By the time she got outside, it had gone, shot straight up into the sky and vanished as quickly as it had appeared.

Mother said "Your father has never been the same since New Year's Eve… he is quieter, more intense person than ever before, and he doesn't seem to have so many questions in his mind about everything anymore. It is hard to explain, he's just different, I can tell you that!"

My father was highly respected in Prescott, in Yavapai County, and throughout the State of Arizona as a law enforcement man. He was Chief Probation Officer of Yavapai Co., for many years, a personal friend of the Governor, etc., etc. He was a graduate of FBI School and lectured throughout the state on law enforcement and juvenile delinquency. He was loved by many Arizona teenagers, for he did much to help them get their lives together! He was a very good man, I am very proud of him!!

It was my father's excellent reputation and background, and the highly respected background of my entire family (Betty & I included) that caused the news media of Arizona, including that of our own town of Prescott, to give such credence to the announced Adamski & radio (Streeter) contacts. Streeter himself enjoyed an excellent reputation as a radio man and engineer for the Santa Fe Railroad in Winslow, AZ.

After his New Year's Eve Experience of 1953-54, my father did not tell me about it at once. In fact, it was not until I returned after extensive traveling to Europe, England & So Amer. in 1958, and spent Christmas with he and my mother on Dec. 25, 1958, at the Lodge, that he related the incident to me. Mother had told me that he would tell me in his own time. And on Christmas Day, before dinner, he and I were taking a long hike in Lonesome Valley near the Lodge, and he suddenly just related the entire happening. He said: "You know, son, I have always believed you, but I now believe your friends, your colleagues, as well." After that, Dad had my books on hand, and proudly gave them out, and said: "That's my son!" He didn't care what anyone thought! My father was that way, if he believed in something he didn't mind stating so at any time to anyone!

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I found a trace of this story in a small article published in William Dudley Pelley' s magazine *Valor*, in the issue of May 22, 1954 on page 7:

"Ric Williamson received a letter from his mother in Prescott, Arizona, telling him that his father had finally sighted a Flying Saucer. For several months after the radio-telegraphic contact with the discs, Ric said nothing to his parents about his phenomenal experiments. At the family Thanksgiving get-together in 1952, he told his mother and father about his bizarre radio work and the desert contact with the Venusian on Nov. 20th. His mother accepted both accounts, but his father still believed the Saucers to be a development of our own Air Force. The other night the elder Williamson awoke his wife and told her to come quick, because he was spotting a Saucer. Over the house was a large, orange-colored disc going at terrific speed. Mr. Williamson, who is Chief Probation Officer for Yavapai Co., Arizona, said he knew it wasn't a plane, and surprised his wife by telling her that he believed it was a Saucer! The Sheriff and other official 'skeptics' of the town have recently observed Saucers in the presence of reliable witnesses."

The only small difference with Williamson's 1978 account is the lack of mention of his mother's letter.

Appendix B

About Erich von Däniken
Letter by G. H. Williamson (Michel d'Obrenovic)

GHW's letter, dated back to 1978, extracted from a thick folder of autobiographical material which GHW had gathered for John Griffin's use in writing *The Vision Quest* — the intended biography of GHW, but never completed, see Chapter 4. (This folder and the original document is now part of Michel Zirger's Williamson Archive.)

Jack: Here is something else I need your help on. I have received several letters all asking the same thing: They want me to make a statement regarding von Däniken. I REALLY THINK WE MUST DO THIS IN THE BOOK… [He is referring here to the unfinished biography, *The Vision Quest.— Author*] They expect me to do this since I was a pioneer of many things he has been saying. We can certainly do it fairly, and as we see it. Below are a few ideas, I'm sure you will have more:

I (GHW) have been asked repeatedly what I think of Erich von Däniken ? Of course, since I never met the man and therefore do not know him, they mean, of course, what do I think of the theories of this chronicler of ancient astronauts ?

Let me say right off, that while he may be a “chronicler” of ancient astronauts he most certainly was not the originator of the theory. Von Däniken has admitted (*Playboy* Interview – August 1974) that he actually thought up very little of his theory, for he says he realizes other writers came up with the same theories and evidence when he was a schoolboy. When he was between the ages of 17–19, “his interest turned to astronomy, flying saucers, anything extraworldly.” Well, Erich von Däniken was 17 in 1952, when I wrote my first book: THE SAUCERS SPEAK (A Documentary Report of Interstellar Communication by Radiotelegraphy). My second book, OTHER TONGUES – OTHER FLESH came out in 1953. In these two books I proposed and presented the theory of ancient astronauts, (Biblical, and otherwise), and in particular the idea of Intervention in the affairs of mankind and civilization by intelligence/s of OTHER REALITY – OTHER SPACE. I was the first so to do. Undoubtedly, von Däniken read my books, because during the period of time he admits to having started his interest I was the only author stating such things. It was not until 1956 that even my colleague Morris K. Jessup stated similar ideas in his UFO AND THE BIBLE.

Now, there certainly is nothing wrong with a man using the theories of others for his own work and writings, it is done all the time, and, indeed, this is how mankind progresses… one builds on the work of another. In fact, I am delighted that my work would be recognized as having some merit, and that von Däniken would think enough of my work to devote a considerable part of his life to continuing such early work. What is wrong, however, is the simple fact that von Däniken seldom gives any earlier authors and researchers credit for anything !

So, von Däniken, essentially used my theories as a basis for his claims, but there all similarity with my early work ends! I realized at once, that he was "grasping at archaeological straws," that he cited many situations that simply could not be what he claimed for them… some are even pathetic for they indicate a lack of knowledge about certain facts even schoolboys are familiar with. It seemed he was insisting on "throwing in the sink" in his intense desire to cram ancient astronauts down our throat! Of course, among other popular mysteries he dealt with were the Great Pyramid, the Mystery Lines of Nazca in Peru, and the great statues of Easter Island, etc. I never really used many of these as so-called examples when presenting my theories. First of all, I believe there is greater evidence of intervention in legends, myths, traditions, and early writings… in other words, the intangible! Evidence of UFOs in the Holy Bible would be one example of non-physical evidence. There are, of course, many others. I pioneered the Nazca work, having known Maria Reiche personally in Peru. My book ROAD IN THE SKY, 1959, devoted an entire chapter to this mystery entitled: "Beacons for the Gods." I worked long and hard at the Servicio Aerofotografico Nacional in the archives of the Peruvian Air Ministry, and they gave me special permission to publish their photographs and use them in lectures. I never for once, at any time, believed the Lines of Nazca were ancient "airstrips"! It is obvious to any researcher that they could not possibly be Inca or any other roads, let alone airstrips! The idea is utterly preposterous! I clearly stated in my book and lectures that these strange lines and patterns were directional markers, signal stations!

But enough of that; any reader can compare my early work with von Däniken's and clearly see the similarity, but also very clearly see the great difference in our separate conclusions!

But, regardless of what we think, we all owe Erich von Däniken a great debt of gratitude. For, he above all others, has given new impetus to our earlier work, and he has popularized the entire subject of UFOs in a way that none of us in the early 1950s were able to do. We were too early, the public was not yet ready. We might safely say that when the public is ready for anything, in any area of human endeavor, there is always a "von Däniken," who appears on the scene at just the right moment! So, to you, Erich, we say: "Thank you!" Whether or not von Däniken intended to do all these good things for us remains to be seen, but, nevertheless, he has accomplished something that somebody, someday, just had to do. So, because of him, there is a much more attentive and receptive public to write for.

Of course, it was inevitable that the debunkers of von Däniken should come along. And, of course, with the debunking of von Däniken had to come, likewise, the debunking of ancient astronauts in general. These iconoclasts of space gods were not much in evidence, for scientists and scholars remained, for the most part, silent. However, some, admitting they are amateurs, have dared to openly attack the von Däniken "Holy of Holies." They have been having "close encounters" of the inaccurate kind [An allusion to Steven Spielberg's movie film, *Close Encounters of the Third Kind* released in November 1977.—*Author*], but we all owe them as well a great debt of gratitude, for the great controversy of Uforia continues and continues… isn't it wonderful? One could get inspired and excited about debunking the debunkers … it would not be difficult to do! For in their enthusiasm and by “over-kill” they fall into the same trap (has it not always been so?) that von Däniken fell into long before them. Tsk! Tsk! They should know better! Newspaper articles about the debunkers have said: “Space Chariot Gods are ‘Shot Down’ by author,” and “Author hopes book will bring UFO myths crashing to earth,” etc., etc. But there is as much error in all of this as in von Däniken’s out-and-out flat statements that don’t hold up! “Author attempts to ‘shoot down’ Space Gods” would be more accurate, for “ARE” ‘SHOT DOWN’ is simply not true!... To DEBUNK means to “remove false opinions about…” This the debunkers have easily done, and their amateur status would not keep them from accomplishing this goal with ease. It certainly wouldn’t take an “expert” to do that with some of von Däniken’s claims! But “to remove false opinions about,” doesn’t necessarily mean to PROVE WRONG! The debunkers have removed the “false opinions,” Thank God! That needed to be done a long time ago. Scientists and scholars didn’t bother because they felt it wasn’t worth the effort, but the general public needed to know! The debunkers have supplied that need! However, they have made statements (they expect us to take as the gospel truth all because they are good, clean American boys who never lie, and amateurs… and everyone knows amateurs have the greatest integrity, etc., and on ad nauseum) such as : “I found it was all (von Däniken’s work) a sham”; and worse: “… we just don’t have any legitimate evidence for that sort of thing.” To say a man’s work is ALL sham, and that there isn’t ANY evidence is carrying the idol-breaking a little too far. More accurately they should say: “ALL of von Däniken’s cited cases can’t be correct (then prove this statement!) and there isn’t evidence for some of it,” but

ALL OF IT? Come on! Again: Tsk! Tsk! One can see why they have retained their amateur status! Actually, there are many prominent scientists and scholars who see overwhelming and staggering evidence that there has been intervention of some sort in the affairs of man since the beginning of time (whenever that was!). And what do our debunkers mean by "legitimate evidence"? We would have to know what they consider "legitimate." And who are they to decide anyway? Because von Däniken is wrong in some instances does not mean space gods do not exist!

I don't like the positive admonition that tells me: THOU SHALT BELIEVE IN SPACE GODS! But, likewise I don't like the negative command, handed down by men in their Naugahyde armchairs who have never explored a thing in this world except other men's theories so they can have the delight of attacking them! That command is more offensive than the other admonition; they give us an ELEVENTH COMMANDMENT: THOU SHALT NOT BELIEVE IN SPACE GODS! Finally, there is just one point that is nevertheless a very important point: Somewhere between the von Dänikens and the debunkers, in the middle ground of rationality and sanity, lies the truth! AND JUST WHAT IS THE TRUTH? Well, it won't be found at opposite ends of the pole, like blind men trying to get at the "truth" of an elephant by examining its large trunk and tiny tail with eyes that cannot see!

The one thing that von Däniken and the debunkers have in common is the simple shattering fact that none of them has had a "close encounter." In fact, they have only shared the "close encounters of the inaccurate kind!" If there is a cardinal sin to be guilty of in UFOlogy, they stand convicted together! The debunker’s say Ezekiel’s Wheel was NOT a flying saucer! How do they know? Were they there? Thor Heyerdahl has his own ideas about the statues on Easter Island, so he is hardly going to be too enthusiastic about von Däniken’s ideas! One debunker said: “The explorer Thor Heyerdahl took 10 archaeologists to Easter Island, and they got the natives there to show them exactly how it was done.” First of all, it would be quite difficult to get “10 archaeologists” to agree on anything… why Heyerdahl didn’t come up with 10 different ideas is mystifying! Obviously Heyerdahl was footing the bill, and all had been paid to agree to agree, beforehand so to speak! At any rate, getting present day natives on Easter Island to reliably show “how it was done” is like getting the modern man off a Cairo street to tell you the secrets of pyramid building, or getting the poor mixed-blood “native” of Peru to explain the Lines of Nazca. Just because they live on the Island why should they be expected to know today HOW it was done!

What Heyerdahl succeeded in doing was no more than finding ONE way it possibly was done! That doesn’t for a moment rule out many other possibilities! But von Däniken and the debunkers didn’t personally witness the construction of the Great Pyramid or the laying out of the Lines of Nazca, or the carving or the erection of the Easter Island sentinels! They have, in that sense, only the advantage of total ignorance! Ideas, guesses, countered with more ideas and guesses!

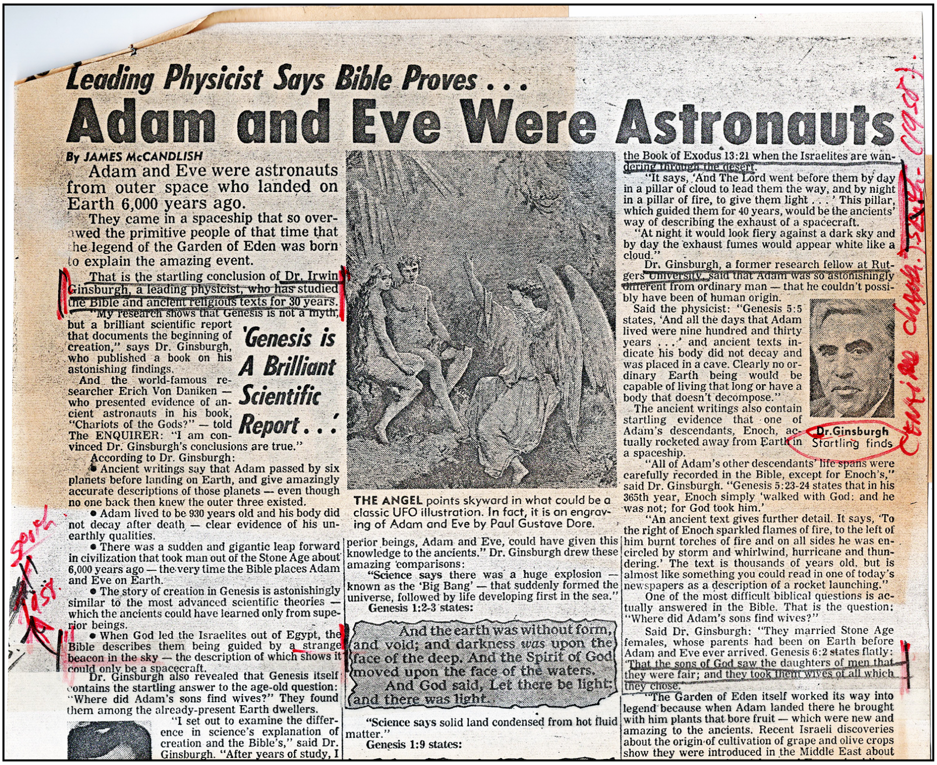
One newspaper reporter, speaking about a debunker said: “What if he woke up tomorrow morning and went out to pick up his paper and all of a sudden the skies split open and a gigantic spaceship full of aliens landed… on his lawn and the aliens all hopped out and said, “You were wrong and von Däniken is right. We did found Earth's civilization." So what would he say then?"

This same debunker has said: "There is every reason to believe (because of enormous appeal). The only reason not to believe (in space gods) is if you know better through the available data." He says he is "trying to determine (with the help of outside 'experts,' who, by the way also have no first-hand knowledge) just what is fact and what is fiction." When asked if he has ever seen any one thing that convinced him that UFOs are of interstellar origin, he said: "No!"

When do IDEAS end… when does GUESSING stop? When actual experience takes place. When an individual witnesses a vivid experience of OTHER REALITY – OTHER SPACE… doesn't just believe it, but KNOWS it! Our von Dänikens or debunkers can only "know" through their "available data"! But what is really available to either one? Between von Däniken's emphatic "YES!" and the debunker's proudly shouted "NO!" what have we got? It all boils down to the guesses! The only way to determine FACT or FICTION through all the UFOria is to have the "skies split open," and speak with "aliens who hop out and tell you they really did come to earth in ancient times." The only real experts are those who have had first-hand experiences!

I (GHW) didn't come up with the ancient astronaut or space gods theory… it was given to me! I witnessed first-hand radio communications with intelligence not of this earth and the proof was there, but you would have had to be there to really KNOW it! Likewise, I witnessed first-hand the contact on the desert in 1952 experienced by George Adamski… again, you would have had to be there to KNOW it!

I will go out on a prophetic "limb" and say that the "skies will split open," and so-called "aliens will hop out!" But it's a very safe limb, for it will happen, and before very long! The "handwriting is on the wall." In the meantime, the debate goes on… Thank God for it! God bless the von Dänikens and the debunkers, for without them where would we be? Those of us who KNOW are presently the minority, we will soon take our place with the great majority… when every last man, woman and child on earth will KNOW, for that is the PLAN!



Leading Physicist Says Bible Proves . . .

Adam and Eve Were Astronauts

By JAMES McCANDLISH

Adam and Eve were astronauts from outer space who landed on Earth 6,000 years ago.

They came in a spaceship that so overawed the primitive people of that time that the legend of the Garden of Eden was born to explain the amazing event.

That is the startling conclusion of Dr. Irwin Ginsburgh, a leading physicist, who has studied the Bible and ancient religious texts for 30 years.

"My research shows that Genesis is not a myth, but a brilliant scientific report that documents the beginning of creation," says Dr. Ginsburgh, who published a book on his astonishing findings.

'Genesis is A Brilliant Scientific Report . . .'

And the world-famous researcher Erich Von Daniken — who presented evidence of ancient astronauts in his book, "Chariots of the Gods?" — told The ENQUIRER: "I am convinced Dr. Ginsburgh's conclusions are true."

According to Dr. Ginsburgh:

- Ancient writings say that Adam passed by six planets before landing on Earth, and give amazingly accurate descriptions of those planets — even though no one back then knew the outer three existed.
- Adam lived to be 930 years old and his body did not decay after death — clear evidence of his unearthly qualities.
- There was a sudden and gigantic leap forward in civilization that took man out of the Stone Age about 6,000 years ago — the very time the Bible places Adam and Eve on Earth.
- The story of creation in Genesis is astonishingly similar to the most advanced scientific theories — which the ancients could have learned only from superior beings.
- When God led the Israelites out of Egypt, the Bible describes them being guided by a strange beacon in the sky — the description of which shows it could only be a spacecraft.

SPOTL (1958)

Dr. Ginsburgh also revealed that Genesis itself contains the startling answer to the age-old question: "Where did Adam's sons find wives?" They found them among the already-present Earth dwellers.

"I set out to examine the difference in science's explanation of creation and the Bible's," said Dr. Ginsburgh. "After years of study, I

THE ANGEL points skyward in what could be a classic UFO illustration. In fact, it is an engraving of Adam and Eve by Paul Gustave Dore.

perior beings, Adam and Eve, could have given this knowledge to the ancients." Dr. Ginsburgh drew these amazing comparisons:

"Science says there was a huge explosion — known as the 'Big Bang' — that suddenly formed the universe, followed by life developing first in the sea."

Genesis 1:2-3 states:

> And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
> And God said, Let there be light: and there was light.

"Science says solid land condensed from hot fluid matter."

Genesis 1:9 states:

the Book of Exodus 13:21 when the Israelites are wandering through the desert.

"It says, 'And The Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire, to give them light . . .' This pillar, which guided them for 40 years, would be the ancients' way of describing the exhaust of a spacecraft.

"At night it would look fiery against a dark sky and by day the exhaust fumes would appear white like a cloud."

Dr. Ginsburgh, a former research fellow at Rutgers University, said that Adam was so astonishingly different from ordinary man — that he couldn't possibly have been of human origin.

Said the physicist: "Genesis 5:5 states, 'And all the days that Adam lived were nine hundred and thirty years . . .' and ancient texts indicate his body did not decay and was placed in a cave. Clearly no ordinary Earth being would be capable of living that long or have a body that doesn't decompose."

Dr. Ginsburgh
Startling finds

(Sinai chapter.) SPOTL (1958)!

The ancient writings also contain startling evidence that one of Adam's descendants, Enoch, actually rocketed away from Earth in a spaceship.

"All of Adam's other descendants' life spans were carefully recorded in the Bible, except for Enoch's," said Dr. Ginsburgh. "Genesis 5:23-24 states that in his 365th year, Enoch simply 'walked with God: and he was not; for God took him.'

"An ancient text gives further detail. It says, 'To the right of Enoch sparkled flames of fire, to the left of him burnt torches of fire and on all sides he was encircled by storm and whirlwind, hurricane and thundering.' The text is thousands of years old, but is almost like something you could read in one of today's newspapers as a description of a rocket launching."

One of the most difficult biblical questions is actually answered in the Bible. That is the question: "Where did Adam's sons find wives?"

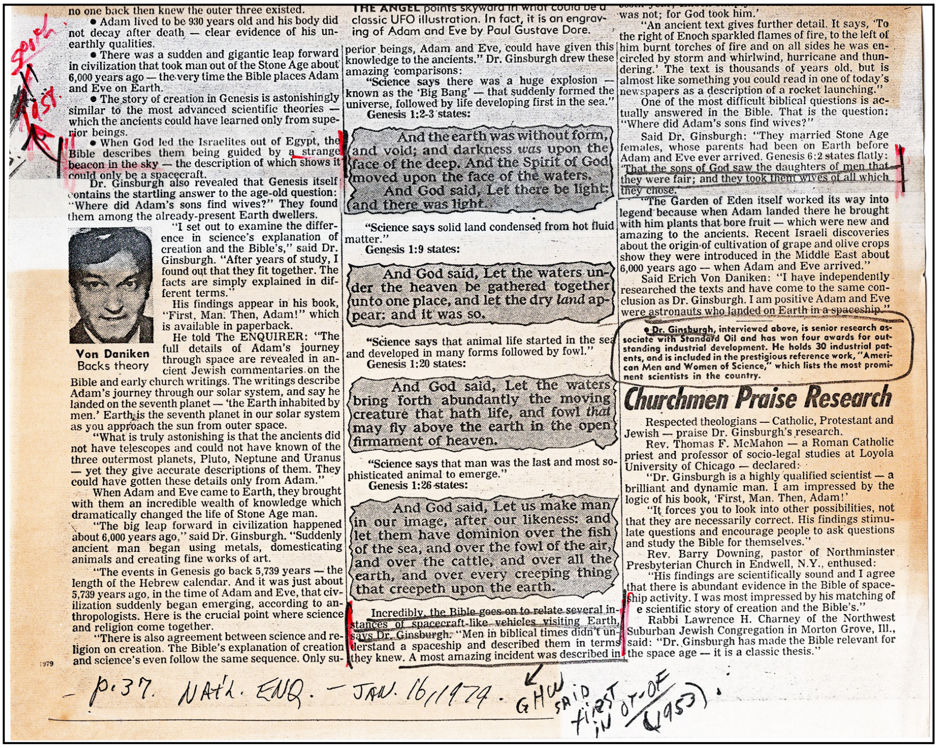
Said Dr. Ginsburgh: "They married Stone Age females, whose parents had been on Earth before Adam and Eve ever arrived. Genesis 6:2 states flatly: 'That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.'

"The Garden of Eden itself worked its way into legend because when Adam landed there he brought with him plants that bore fruit — which were new and amazing to the ancients. Recent Israeli discoveries about the origin of cultivation of grape and olive crops show they were introduced in the Middle East about

(Above and next page) An article from the *National Enquirer* (January 16, 1979) about "Ancient Aliens" and Erich von Däniken, annotated by George Hunt Williamson.
Annotations: "SPOTL [Secret Places of the Lion] (1958)" and "(Sinai Chapter.) SPOTL (1958)!"

Image page 453: "SPOTL" [Secret Places of the Lion] (1958)" and "GHW [George Hunt Williamson] said first in OT-OF [Other Tongues – Other Flesh] (1953)."

Michel Zirger Archive



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Search 1st.

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Von Daniken
Backs theory

"I set out to examine the difference in science's explanation of creation and the Bible's," said Dr. Ginsburgh. "After years of study, I found out that they fit together. The facts are simply explained in different terms."

His findings appear in his book, "First, Man. Then, Adam!" which is available in paperback.

He told The ENQUIRER: "The full details of Adam's journey through space are revealed in ancient Jewish commentaries on the Bible and early church writings. The writings describe Adam's journey through our solar system, and say he landed on the seventh planet — 'the Earth inhabited by men.' Earth is the seventh planet in our solar system as you approach the sun from outer space.

"What is truly astonishing is that the ancients did not have telescopes and could not have known of the three outermost planets, Pluto, Neptune and Uranus — yet they give accurate descriptions of them. They could have gotten these details only from Adam."

When Adam and Eve came to Earth, they brought with them an incredible wealth of knowledge which dramatically changed the life of Stone Age man.

"The big leap forward in civilization happened about 6,000 years ago," said Dr. Ginsburgh. "Suddenly ancient man began using metals, domesticating animals and creating fine works of art.

"The events in Genesis go back 5,739 years — the length of the Hebrew calendar. And it was just about 5,739 years ago, in the time of Adam and Eve, that civilization suddenly began emerging, according to anthropologists. Here is the crucial point where science and religion come together.

"There is also agreement between science and religion on creation. The Bible's explanation of creation and science's even follow the same sequence. Only superior beings, Adam and Eve, could have given this knowledge to the ancients." Dr. Ginsburgh drew these amazing comparisons:

"Science says there was a huge explosion — known as the 'Big Bang' — that suddenly formed the universe, followed by life developing first in the sea."

Genesis 1:2-3 states:

> And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
> And God said, Let there be light: and there was light.

"Science says solid land condensed from hot fluid matter."

Genesis 1:9 states:

> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

"Science says that animal life started in the sea and developed in many forms followed by fowl."

Genesis 1:20 states:

> And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

"Science says that man was the last and most sophisticated animal to emerge."

Genesis 1:26 states:

> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Incredibly, the Bible goes on to relate several instances of spacecraft-like vehicles visiting Earth, says Dr. Ginsburgh. "Men in biblical times didn't understand a spaceship and described them in terms they knew. A most amazing incident was described in

was not; for God took him.'

"An ancient text gives further detail. It says, 'To the right of Enoch sparkled flames of fire, to the left of him burnt torches of fire and on all sides he was encircled by storm and whirlwind, hurricane and thundering.' The text is thousands of years old, but is almost like something you could read in one of today's newspapers as a description of a rocket launching."

One of the most difficult biblical questions is actually answered in the Bible. That is the question: "Where did Adam's sons find wives?"

Said Dr. Ginsburgh: "They married Stone Age females, whose parents had been on Earth before Adam and Eve ever arrived. Genesis 6:2 states flatly: 'That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.'

"The Garden of Eden itself worked its way into legend because when Adam landed there he brought with him plants that bore fruit — which were new and amazing to the ancients. Recent Israeli discoveries about the origin of cultivation of grape and olive crops show they were introduced in the Middle East about 6,000 years ago — when Adam and Eve arrived."

Said Erich Von Daniken: "I have independently researched the texts and have come to the same conclusion as Dr. Ginsburgh. I am positive Adam and Eve were astronauts who landed on Earth in a spaceship."

• Dr. Ginsburgh, interviewed above, is senior research associate with Standard Oil and has won four awards for outstanding industrial development. He holds 30 industrial patents, and is included in the prestigious reference work, "American Men and Women of Science," which lists the most prominent scientists in the country.

Churchmen Praise Research

Respected theologians — Catholic, Protestant and Jewish — praise Dr. Ginsburgh's research.

Rev. Thomas F. McMahon — a Roman Catholic priest and professor of socio-legal studies at Loyola University of Chicago — declared:

"Dr. Ginsburgh is a highly qualified scientist — a brilliant and dynamic man. I am impressed by the logic of his book, 'First, Man. Then, Adam!'

"It forces you to look into other possibilities, not that they are necessarily correct. His findings stimulate questions and encourage people to ask questions and study the Bible for themselves."

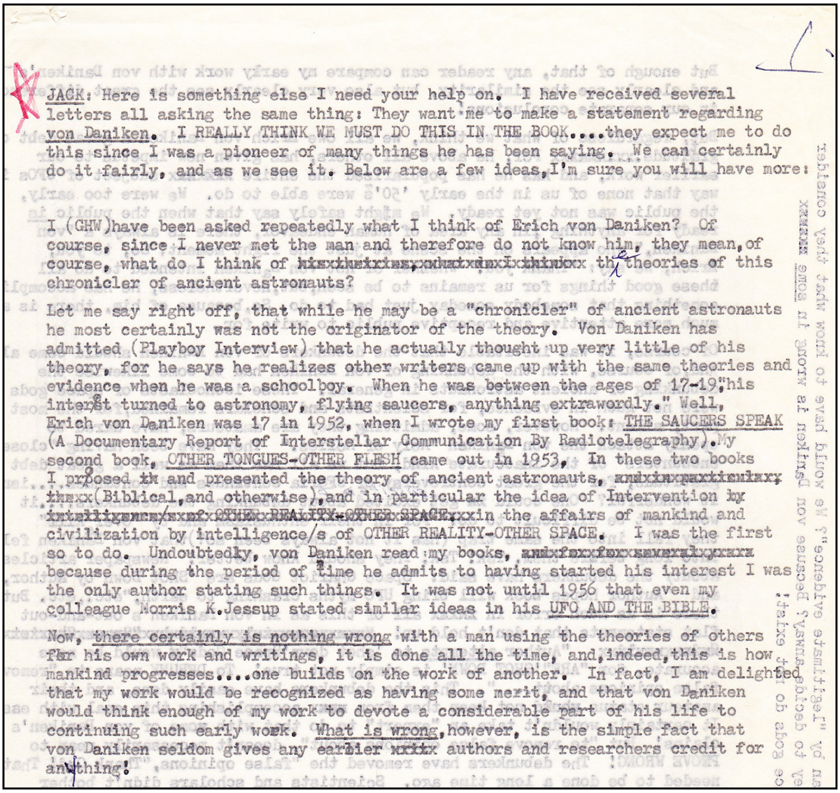
Rev. Barry Downing, pastor of Northminster Presbyterian Church in Endwell, N.Y., enthused:

"His findings are scientifically sound and I agree that there is abundant evidence in the Bible of spaceship activity. I was most impressed by his matching of the scientific story of creation and the Bible's."

Rabbi Lawrence H. Charney of the Northwest Suburban Jewish Congregation in Morton Grove, Ill., said: "Dr. Ginsburgh has made the Bible relevant for the space age — it is a classic thesis."

THE ANGEL points skyward in what could be a classic UFO illustration. In fact, it is an engraving of Adam and Eve by Paul Gustave Dore.

— p.37. NAt'l. ENQ. — JAN. 16/1979. GHW SAID first IN OT-OF (1953).



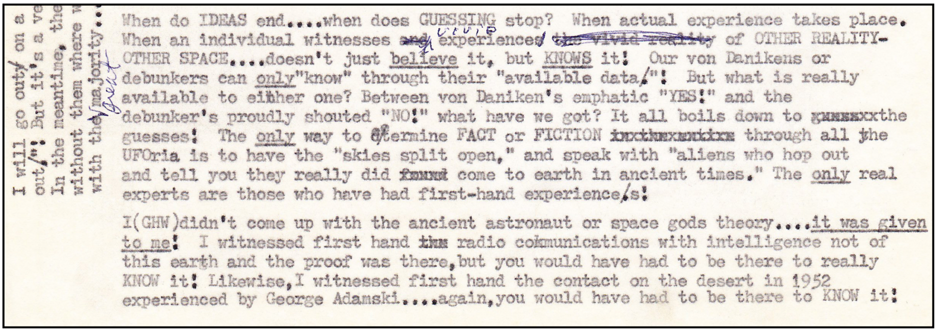
JACK: Here is something else I need your help on. I have received several letters all asking the same thing: They want me to make a statement regarding von Daniken. I REALLY THINK WE MUST DO THIS IN THE BOOK....they expect me to do this since I was a pioneer of many things he has been saying. We can certainly do it fairly, and as we see it. Below are a few ideas, I'm sure you will have more:

I (GHW) have been asked repeatedly what I think of Erich von Daniken? Of course, since I never met the man and therefore do not know him, they mean, of course, what do I think of ~~hisxtheirxiesxwhatxdoxIxthinkxx~~ the theories of this chronicler of ancient astronauts?

Let me say right off, that while he may be a "chronicler" of ancient astronauts he most certainly was not the originator of the theory. Von Daniken has admitted (Playboy Interview) that he actually thought up very little of his theory, for he says he realizes other writers came up with the same theories and evidence when he was a schoolboy. When he was between the ages of 17-19,"his interest turned to astronomy, flying saucers, anything extrawordly." Well, Erich von Daniken was 17 in 1952, when I wrote my first book: THE SAUCERS SPEAK (A Documentary Report of Interstellar Communication By Radiotelegraphy). My second book, OTHER TONGUES-OTHER FLESH came out in 1953. In these two books I proposed ~~th~~ and presented the theory of ancient astronauts, ~~andxinxparticularxy thexx~~ (Biblical, and otherwise), and in particular the idea of Intervention ~~by intelligence/sxofxOTHERxREALITY-OTHERxSPACExxx~~ in the affairs of mankind and civilization by intelligence/s of OTHER REALITY-OTHER SPACE. I was the first so to do. Undoubtedly, von Daniken read my books, ~~andxforxforxseveralxyxxxx~~ because during the period of time he admits to having started his interest I was the only author stating such things. It was not until 1956 that even my colleague Morris K. Jessup stated similar ideas in his UFO AND THE BIBLE.

Now, there certainly is nothing wrong with a man using the theories of others for his own work and writings, it is done all the time, and, indeed, this is how mankind progresses....one builds on the work of another. In fact, I am delighted that my work would be recognized as having some merit, and that von Daniken would think enough of my work to devote a considerable part of his life to continuing such early work. What is wrong, however, is the simple fact that von Daniken seldom gives any earlier ~~wrkkx~~ authors and researchers credit for anything!

Two extracts (the beginning and the end) from the original letter by Williamson concerning Erich von Däniken.
Michel Zirger Archive



When do IDEAS end....when does GUESSING stop? When actual experience takes place. When an individual witnesses ~~and~~ a vivid experiences ~~the vivid reality~~ of OTHER REALITY-OTHER SPACE....doesn't just believe it, but KNOWS it! Our von Danikens or debunkers can only "know" through their "available data/"! But what is really available to either one? Between von Daniken's emphatic "YES!" and the debunker's proudly shouted "NO!" what have we got? It all boils down to ~~gxxxxxx~~ the guesses! The only way to determine FACT or FICTION ~~inxthexxxxx~~ through all the UFOria is to have the "skies split open," and speak with "aliens who hop out and tell you they really did ~~fxxxx~~ come to earth in ancient times." The only real experts are those who have had first-hand experience/s!

I (GHW) didn't come up with the ancient astronaut or space gods theory....it was given to me! I witnessed first hand ~~the~~ radio communications with intelligence not of this earth and the proof was there, but you would have had to be there to really KNOW it! Likewise, I witnessed first hand the contact on the desert in 1952 experienced by George Adamski....again, you would have had to be there to KNOW it!

I will go out/ on a
out/"! But it's a ve
In the meantime, the
without them where w
with the great majority...

Appendix C

George Hunt Williamson's meeting with Walter Russell

This letter, dated back to 1979, is extracted from a thick folder of autobiographical material which George Hunt Williamson had gathered for John Griffin's use in writing *The Vision Quest* — the intended biography of GHW, never completed, see Chapter 4. (This folder and the original document is now part of Michel Zirger's Williamson Archive.) To this letter was attached the photocopy, annotated by Williamson, of page 399 of Peter Tompkins's book, *Mysteries of the Mexican Pyramids*, Harper & Row, NY. 1976.

****

In the Fall of 1962, Marc [Williamson's son] was 9 years old and he and I left New York City where I had been waiting on Henry Luce & the LIFE Magazine story to break [the story] on my cave discoveries in Yucatan. I worked in most of the NYC Museums taking photographs and voluminous notes, mainly on the circle-cross, MIGHTY SIGN-MIGHTY WONDER research story, etc. When the LIFE article didn't materialize, Marc & I left for the West. We stopped for a day at Monticello, the home of Thomas Jefferson near Charlottesville, Virginia. From there we went to "Swannanoa" at Waynesboro, Virginia, the home of DR. WALTER RUSSELL. We met both Dr. Russell, and his wife LAO RUSSELL, spending the entire evening with Dr. Walter Russell. It was an evening to remember! I had often heard of this man, the extraordinary mystic writer, often described as a modern Leonardo da Vinci. I had wanted to meet him for a long time. I was not disappointed when the time came. Marc and I arrived at dusk, and were greeted by Lao, who graciously took us upstairs at the beautiful old mansion of "SWANNANOA," to meet privately in a room with DR. WALTER himself. He was old, (born, Boston, May 19, 1871… he was 91 years of age when I spoke with him!), frail, in a wheelchair and nattily dressed, and wearing a beret. Marc & I met with him alone, Lao waiting downstairs.

WALTER RUSSELL was known as a great scientist and artist ; an unusual combination in a most unusual man. He had painted the portraits of the children of President Theodore Roosevelt, and many prominent people in the USA and Europe. He was appointed sculptor for the Mark Twain Memorial and the Charles Goodyear Memorial, etc. the Jeanne d'Arc Memorial for France, the colossal bust of Mark Twain erected in London, and the colossal bust of Franklin D. Roosevelt, and the famous "Four Freedoms" in Washington, D.C. He maintained a laboratory for scientific research in electricity and chemistry. He was a prolific writer, and in 1953 wrote his monumental, THE RUSSELL COSMOGONY – A NEW CONCEPT OF THE UNIVERSE. He was one of the great men of our age.

When the door closed, and we were quite alone, he suddenly seemed to become much younger, and in the dim light of the study, he also took on new vigor. He was no longer the frail, very old man of a few moments before, slumped in a wheelchair! I know it sounds "corny," but I could almost see a “glow” around this man! One was certain one was in the presence of a very special person. Not because Lao had proudly informed me that he was “great,” but because he REALLY was special!

Something happened to the man once the door closed, he looked at me, or I should say DIRECTLY THROUGH ME! I could not have said anything… I listened! He told me a great deal during our hour or so talk. Some of what he said I cannot reveal, it was for me alone, but I can say that he told me some of the events he knew would come upon the world. His words now after 17 years were amazingly prophetic and accurate. Much of what he said has already happened, and the “handwriting is on the wall” for the balance!! He told me I was no stranger to him, that we had known each other before. Somehow, I did not doubt this, for I KNEW it was true. I still did not speak for, thank God, I recognized this as one of those rare moments in life when we have an opportunity to hear some really great words of knowledge and wisdom, and dear God I HAD THE SENSE TO REMAIN SILENT! He told me I had come into life on Earth for a special mission this lifetime, and that my road ahead would be a very difficult one, but that a special benediction of sorts would always protect me, if I served my fellowman and the goal of TRUTH! He told me that as long as gold and power had no control over me I would succeed! He told me I had to serve a humble people who were meek but who would rise again as chosen servants of LIGHT! He told me that if I ever used my benediction or any knowledge coming to me for selfish purposes, I would lose all… my benediction and my mission!! He told me to go into my innermost being and meditate upon a blue-white STAR that was above me… to seek it in the innermost TEMPLE, the SECRET PLACE OF THE MOST HIGH… and no matter what tragedy, what difficulty came to me, I WOULD PERSIST IN MY MISSION, AND WOULD FAITHFULLY SERVE LIGHT. I was awed. I realized that an altered state of consciousness had taken place with Walter Russell, he had been in a light hypnotic trance the entire time!! His final words to me were: "… wings of bountiful benediction are here… they brush the central sun… and pass on, and on…"

As Marc and I drove away to the west in the night, I couldn't speak!! Thank God I saw this man, for he died a few months later on his birthday, at 92 years of age, May 19, 1963, & is buried at "Swannanoa."

JACK: I feel we must use this Russell story! It was one of the highlights of my life – my meeting with him! I later understood his reference to the BLUE-WHITE STAR & the CENTRAL SUN — for these two symbols are part of the esoteric knowledge handed down on this planet for generations! ONLY NOW do I understand yet another meaning!! Also, Lao's contact with SIRIANS [extraterrestrials from the Sirius Star System.— *Author*] IS MOST IMPORTANT TO MENTION! IMPORTANT NOTE ON THE RUSSELL'S CONTINUED FROM REVERSE."

Authors' note

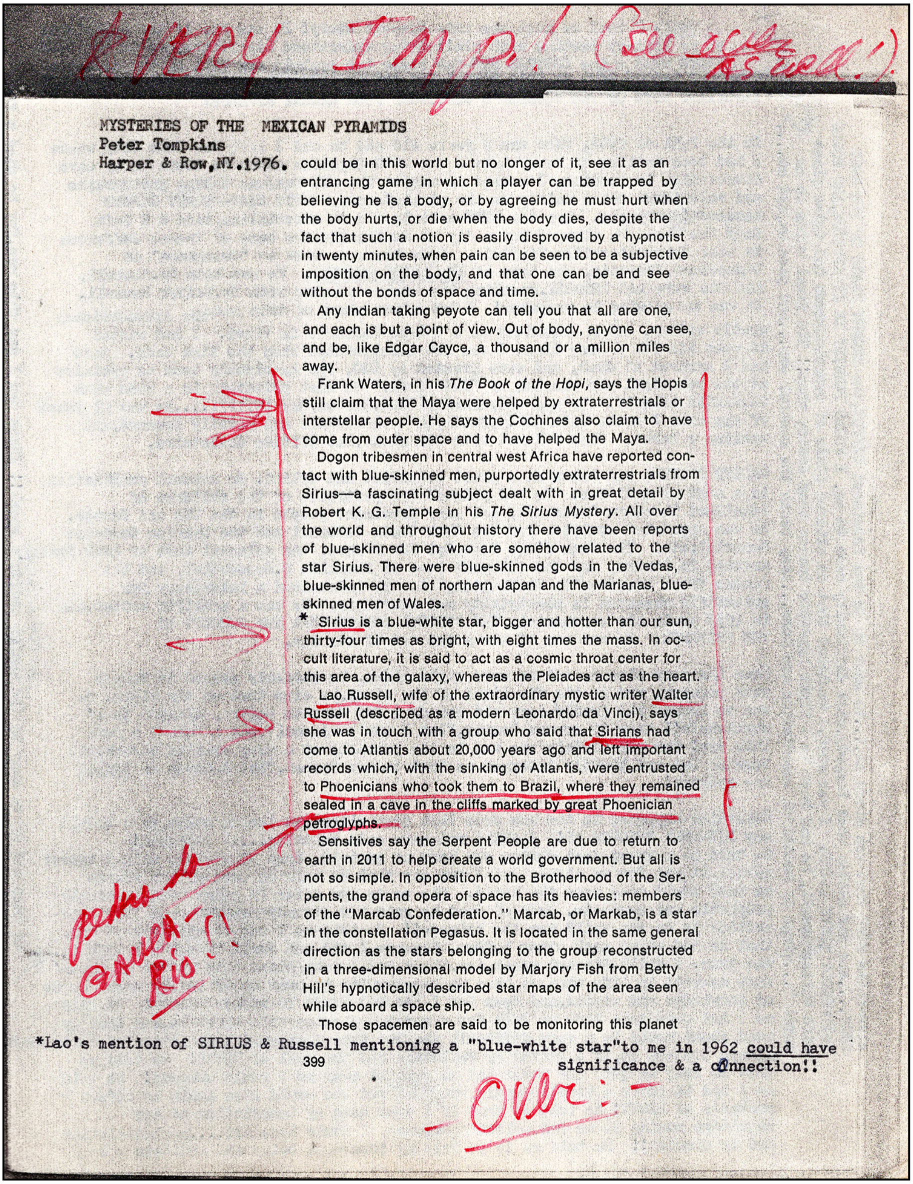
On the photocopy of the page from the book by Peter Tompkins attached to this letter, Williamson underlined some sentences, in particular the passage in which the author quotes from *The Book of the*

Hopi by Frank Waters, obviously a theme that George Hunt Williamson knew very well, and Robert K. Temple's book, *The Sirius Mystery*, related to research he made together with Colonel Costantino Cattoi on the dog-headed rock sculptures.

However, the passage that most directly connects Williamson with the contents of the letter, quotes Lao Russell, the wife of Walter Russell, as saying that she was in touch with a group who said that Sirians had arrived on Earth some 20,000 years ago and had left important records which were later entrusted to the Phoenicians. The Phoenicians had supposedly hidden them in Brazil, in a cave on a cliff marked with petroglyphs in the Phoenician alphabet. Immediately, Williamson drew a link with his own experiences in Brazil during his 1958 lecture tour and handwrote in red in the left margin of the photocopy, with an arrow indicating that very passage: "Pedra da Gavea - Rio!!"

Finally, the most important information concerns Sirius itself, or, in other words, the blue-white star Walter Russell mentioned during the meeting of 1962. Williamson even added the following typewritten sentence on the photocopy: "Lao's mention of SIRIUS & Russell mentioning a 'blue-white star' to me in 1962 ***could have*** significance & a connection!!"

Sirius is also known as the "Dog Star…"



VERY IMP.! (See ~~[illegible]~~ AS well!)

MYSTERIES OF THE MEXICAN PYRAMIDS
Peter Tompkins
Harper & Row, NY. 1976.

could be in this world but no longer of it, see it as an entrancing game in which a player can be trapped by believing he is a body, or by agreeing he must hurt when the body hurts, or die when the body dies, despite the fact that such a notion is easily disproved by a hypnotist in twenty minutes, when pain can be seen to be a subjective imposition on the body, and that one can be and see without the bonds of space and time.

Any Indian taking peyote can tell you that all are one, and each is but a point of view. Out of body, anyone can see, and be, like Edgar Cayce, a thousand or a million miles away.

Frank Waters, in his *The Book of the Hopi*, says the Hopis still claim that the Maya were helped by extraterrestrials or interstellar people. He says the Cochines also claim to have come from outer space and to have helped the Maya.

Dogon tribesmen in central west Africa have reported contact with blue-skinned men, purportedly extraterrestrials from Sirius—a fascinating subject dealt with in great detail by Robert K. G. Temple in his *The Sirius Mystery*. All over the world and throughout history there have been reports of blue-skinned men who are somehow related to the star Sirius. There were blue-skinned gods in the Vedas, blue-skinned men of northern Japan and the Marianas, blue-skinned men of Wales.

* Sirius is a blue-white star, bigger and hotter than our sun, thirty-four times as bright, with eight times the mass. In occult literature, it is said to act as a cosmic throat center for this area of the galaxy, whereas the Pleiades act as the heart.

Lao Russell, wife of the extraordinary mystic writer Walter Russell (described as a modern Leonardo da Vinci), says she was in touch with a group who said that Sirians had come to Atlantis about 20,000 years ago and left important records which, with the sinking of Atlantis, were entrusted to Phoenicians who took them to Brazil, where they remained sealed in a cave in the cliffs marked by great Phoenician petroglyphs.

pedra da Gávea Rio!!

Sensitives say the Serpent People are due to return to earth in 2011 to help create a world government. But all is not so simple. In opposition to the Brotherhood of the Serpents, the grand opera of space has its heavies: members of the "Marcab Confederation." Marcab, or Markab, is a star in the constellation Pegasus. It is located in the same general direction as the stars belonging to the group reconstructed in a three-dimensional model by Marjory Fish from Betty Hill's hypnotically described star maps of the area seen while aboard a space ship.

Those spacemen are said to be monitoring this planet

*Lao's mention of SIRIUS & Russell mentioning a "blue-white star"to me in 1962 could have significance & a connection!!

399

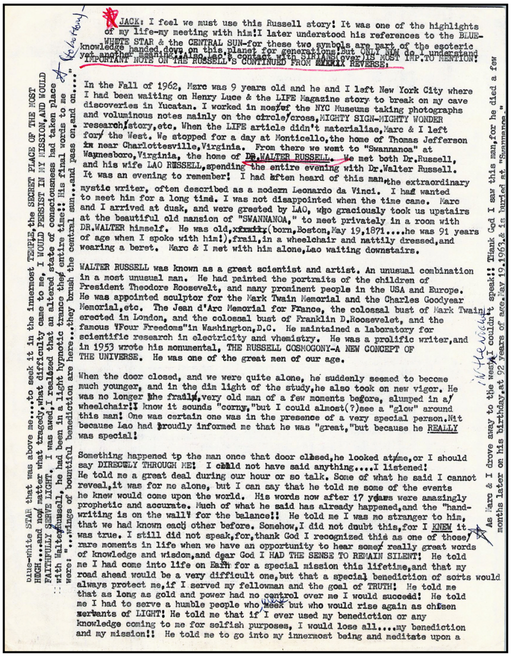
Over:-

The photocopy made by Williamson of the page from Peter Tompkin's book, *Mysteries of the Mexican Pyramids*. Actually, he typed his letter on the blank reverse side of the photocopy.
Michel Zirger Archive

Walter Bowman Russell (1871–1963)
American painter, sculptor, architect, musician, mystic, alternative cosmologist, one of those great minds born — or reborn — at the end of the 19th century. As a painter he was an “impressionist” in the lineage of Claude Monet, as a sculptor, he had nearly no equal — and as a “channeled” cosmologist his books are still to be rediscovered. He was a friend of Nikola Tesla.

Photo: Commons.Wikimedia / Public Domain

Swannanoa – Home of The Walter Russell Foundation.



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(to bottom)

As Marc & I drove away to the west in the night I couldn't speak!! THank God I saw this man,for he died a few months later on his birthday,at 92 years of age.May 19,1963,& is buried at "Swannanoa."

The original of G.H.Williamson's letter about Walter Russell.
Michel Zirger Archive

Appendix D

A chronology of the events involving G. H. Williamson from the radio contacts to the UFO experience at Desert Center.

Established by Michel Zirger

1952

July 30. At Williamson's home, 8 Brookside, Rt.2, Prescott, AZ.

G. H. Williamson, his wife and the Baileys, receive the first extraterrestrial messages through automatic writing and through a home made Ouija board.

August 23. At "Mr. R." (Lyman Streeter)'s home, 423 E. Maple St, Winslow, AZ.

The Williamson-group receives extraterrestrial radio messages thanks to the radio ham Lyman Streeter.

End of August. Palomar Gardens, Valley Center, CA.

Alfred and Betty Bailey visit George Adamski.

September 27. At Lyman Streeter's home, Winslow, AZ.

Several radio messages announce a landing for the next day at 2 p.m.

September 28.

Because of an incident, they “miss” the meeting.

November 4, 5 and 6. Palomar Gardens (Now “Oak Knoll Campground,” Pauma Valley), Mt. Palomar, CA

Accompanied by the Baileys, the Williamsons meet George Adamski for the first time.

November 18.

George Adamski telephones the Williamsons to invite them to come with him to the southern part of the Mojave Desert, CA, on November 20 for an afternoon picnic and a UFO watch. The Baileys are also invited. In his lectures Williamson used to stress that, contrary to what some people had insinuated, the contact near Desert Center was not the result of any preliminary arrangement by radio, or any other method, like “channeling.”

November 20

8.00 a.m

George Adamski and two friends, Lucy McGinnis and Alice K. Wells meet the Williamsons and Baileys near Blythe, CA.

11:00 a.m.

Having taken the currently named Rice Road or Route 177 from Desert Center, the group arrives at site #0 at about 11 miles along the Coxcomb Mountains.

11:45 a.m.

The group picnics at the roadside. Photos are taken.

12:10 p.m.

A U.S. Air Force plane, probably a B-29, overflies them going towards Parker, AZ.

12:20 p.m.

A cigar-shaped "mother ship" appears at the same altitude as the plane is disappearing in the distance.

12:30 p.m.

Adamski asks Lucy McGinnis to drive him and his equipment to a more practical place which he had spotted on the way over. Alfred Bailey accompanies them.

12:31~36 p.m.

They drive back down Rice Road for about half a mile, turn right and stop at site #1 situated at the foot of the Coxcomb Mountains. The big cigar-shaped craft seems to be following them, or leading the way. Adamski takes a photograph of the landscape with the Kodak Brownie camera — a photograph not included in *Flying Saucers Have Landed* but published for the first time 65 years later in my book *"We Are Here!"* Subsequently, it was also published in my *Authenticating the George Adamski Case* and in Rene Erik Olsen's *The George Adamski Story*. Through a computer enhancement process, this photograph — which was thought to depict only a simple landscape — shows the “mother ship” releasing a couple of “scout ships,” one of them clearly defined with its cupola. These things had passed unnoticed all these years. It is not impossible that the small craft captured by the camera in that split second remained invisible to the eyes of Adamski due to its excessive speed. (Two unpublished photos showing this “cigar” as a very tiny white bar in the sky were apparently taken by Betty Jane Williamson, probably within the time frame 12:30 ~12:42 p.m.)

12:45 p.m.

Adamski sets up his telescope and attaches his plate camera to it.

12:48 p.m.

Lucy and Alfred drive back to the group waiting (at site #0). Adamski stays alone (at site #1). He is perfectly visible by the group (from site #0), the view being completely unobstructed. High in the sky and slightly beyond the Coxcomb Mountains, the cigar-shaped craft is still faintly visible for the group but is lost to Adamski’s sight because it has “crossed above the crest of the mountains” and Adamski was at the foot of the mountains. (A third and last unpublished photo showing the cigar-shaped mother ship as a tiny point of light in the sky may have been taken in the time frame 12:45~12:50 p.m. by George Hunt Williamson.)

12:50 p.m.

Two U.S. Air Force jets arrive and try to circle the craft which turns its nose upwards and leaves them on-the-spot going up to a still higher altitude. Its speed is too rapid for the American fighter jets.

12:55 p.m.

A “scout ship” appears near the place where Adamski is. Through the telescope he takes seven photos. One of them was published in the Arizona newspaper *The Phoenix Gazette* on November 24.

1:05 p.m.

The cigar is tiny in the sky but still visible through binoculars.

1:07 p.m.

Having exposed his seven “photographic plates” [actually, cut film or sheet film inserted into holders], Adamski now uses his other camera, the Kodak Brownie (without the telescope), and takes three other photos with that camera. The first one (or second one if one takes into account the one already taken at 12:31~36 p.m.) shows the scout ship before it disappears behind a low hill (Photo 12 in *Flying Saucers Have Landed*), the two others showing the landscape — at least that is what was thought until very recently.

1:10 p.m.

Two U.S. Air Force jets, perhaps the same ones as before, circle the area at least twice.

1:15 p.m.

Adamski starts dismantling his telescope when a “man” waves to him from about a quarter of a mile away. Did Adamski take the fourth Brownie photo at that time? Indeed, this fourth photo through digital image enhancement techniques does seem to show a human being looking like “Orthon” at a distance. This photo was unknown and, obviously, not included in *Flying Saucers Have Landed*. Adamski walks over to the man.

1:20 p.m.

Meeting at site #2 and a long conversation by signs and telepathy with the extraterrestrial “Orthon.” The group, now scattered along the roadside and in the surrounding area, can observe a large part of the chat Adamski is having with this “man.” The distances between the six witnesses and Adamski change during the “contact.” If the group, at the beginning, is approximately three-quarters of a mile away from the contact spot, Alice K. Wells gets much closer, less than half a mile; Lucy McGinnis, the Baileys and Williamsons stay at distances varying from half a mile to one mile. Concerning more specifically the distance of the Williamsons to the contact spot, George Hunt Williamson always mentioned the high value of “about 1 mile.”

1:35 p.m.

Adamski and the extraterrestrial man disappear behind a hill and walk 75 to 100 feet to the “saucer” which hovers low above the ground in a “horseshoe type cove” at site #4.

1:50 p.m.

Return of both jet fighters which make several low overhead passes. A B-29 accompanies them high in the sky. They will remain there for approximately 40 minutes observing the general area at varied distances and altitudes.

2:06 p.m.

After 45 minutes of conversation "Orthon" steps into the scout ship. Departure of the craft.

2:25 p.m.

The group has joined George Adamski by car at the roadside in front of site # 1.

2:45 p.m.

The group and Adamski walk to site #2, #3 and #4. Photo of Adamski "in situ" at site # 4.

3:15 p.m.

Photos of the footprints left by the extraterrestrial are taken at site #3.

3:45 p.m. ~ 4:20 p.m.

Plaster casts of the footprints are made at site #3.

7:30 p.m.

After "several hours" on the spot to decompress, to recapitulate the events, and to wait for the plaster casts to be perfectly dry to be transportable, the group leaves the area of the contact and drives back to Desert Center, a distance of exactly 10.2 miles.

8:00 p.m.

They have a dinner at a cafe-restaurant, the “Desert Center Café,” in the small town of Desert Center.

8:05 p.m. (2005 MST)

A UFO is observed by a pilot of a B-50 aircraft of the US Air Force flying at 16.000 feet, 10 miles east of Salton Sea, CA. (report appearing in the files of Project Blue Book). The observation point would thus be situated at about 31 miles and the UFO could have been in the vicinity of the area of the events having involved G. Adamski and G. H. Williamson. The light changed color passing from white to red to green. At first it seemed stationary, then moved towards the northwest and disappeared like turning out a light. Official explanation: “possibly a balloon.” One of the reports specifies that it is not the first time that “similar” sightings are reported in this area… Let us note that this “light” must have been rather exceptional for the pilot to make the effort to notify it and write a report. To my knowledge, it is the only known UFO report for that day in all the United States, except, of course, the one by Adamski and his friends.

9:30 p.m.

G. H. Williamson, his wife, and the Baileys go to Phoenix, Arizona, to *The Phoenix Gazette* newspaper. Both couples are interviewed and a staff photographer took a picture of them looking at the negatives of the two camera plates given to them by Adamski which had just been developed by the *Gazette*.

November 24

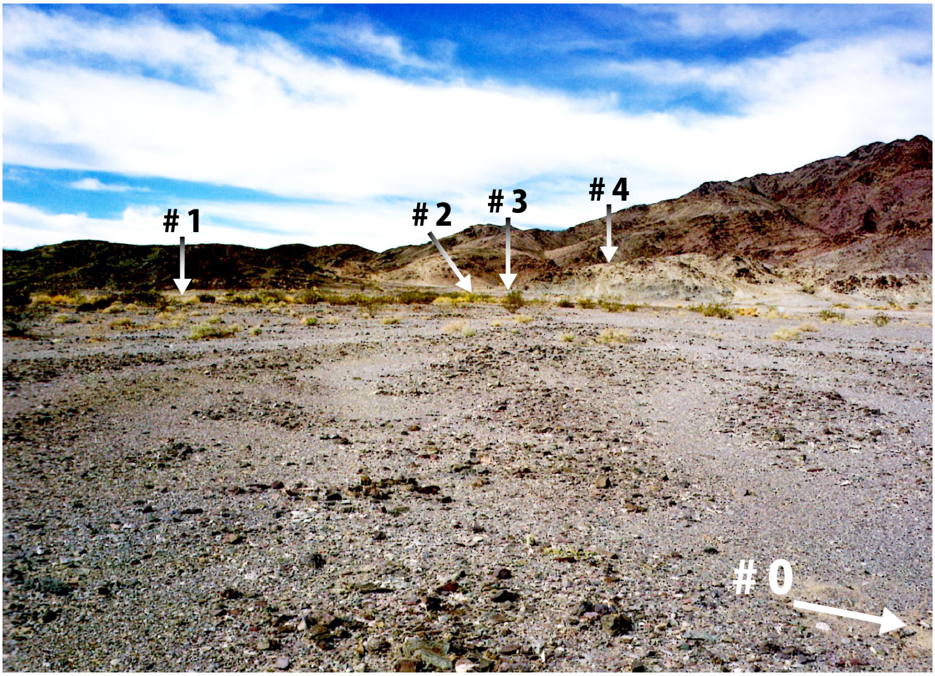
The account of the events, a photograph taken by Adamski of the craft and the photo of the couples are published in *The Phoenix Gazette*

1953

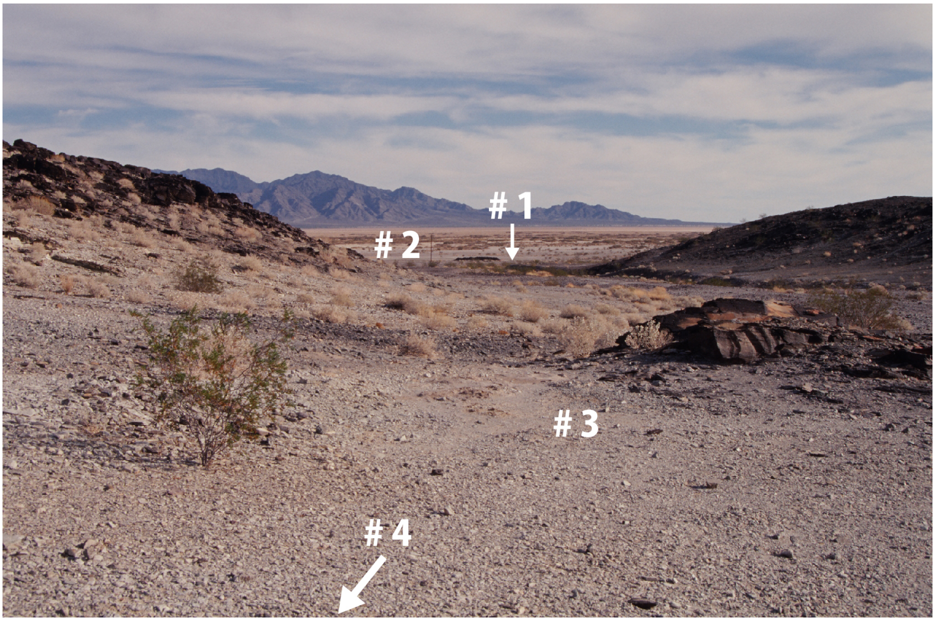
February 3, Prescott, Arizona.

About 8:00 p.m. Williamson and his wife Betty Jane observe, from Brookside Boulevard where they live, two “saucer” shaped UFOs near the ground.

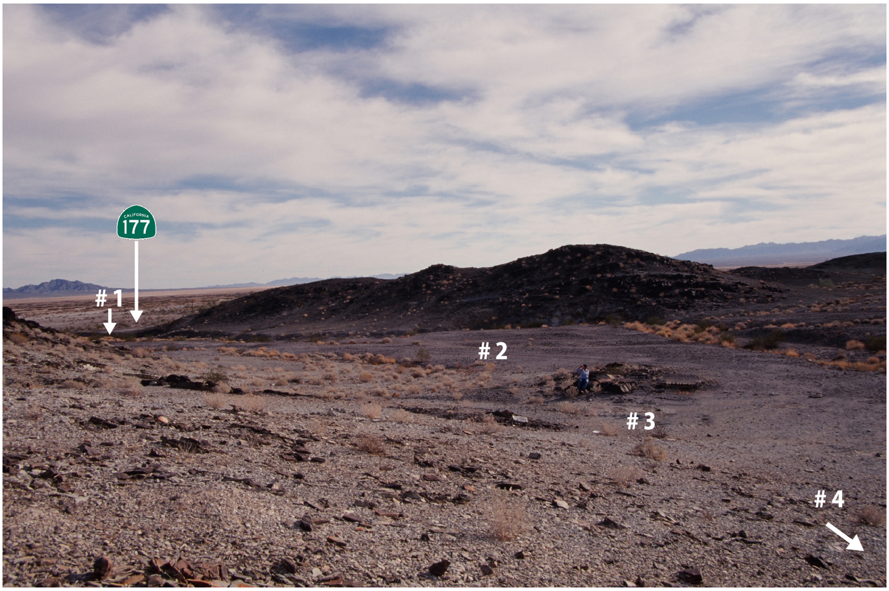
About 10:00 p.m. Williamson observes another “saucer” type UFO passing over their house. (Mentioned in *The Saucers Speak* and also during an interview of Williamson published in the newspaper *Prescott Evening Courier* of March 10, 1953, on page 2)



The November 20, 1952 contact area near Desert Center, CA; photo taken from the side of Desert Center Rice Road / State Route 177. The Coxcomb Mountains constitute the background. Site # 0 is off-camera further up the road to the right. #1 is the place from where Adamski took seven photos of the "saucer" through his portable telescope and one with the Kodak Box Brownie, followed by the one of the extraterrestrial man, "Orthon." #2 the location from where "Orthon" waved to him. #3 is where he draws Adamski's attention to the peculiar footprints which he deliberately left on the ground. #4 indicates the place — behind the low hill — where the "scout ship" hovered. Courtesy of Hachiro Kubota



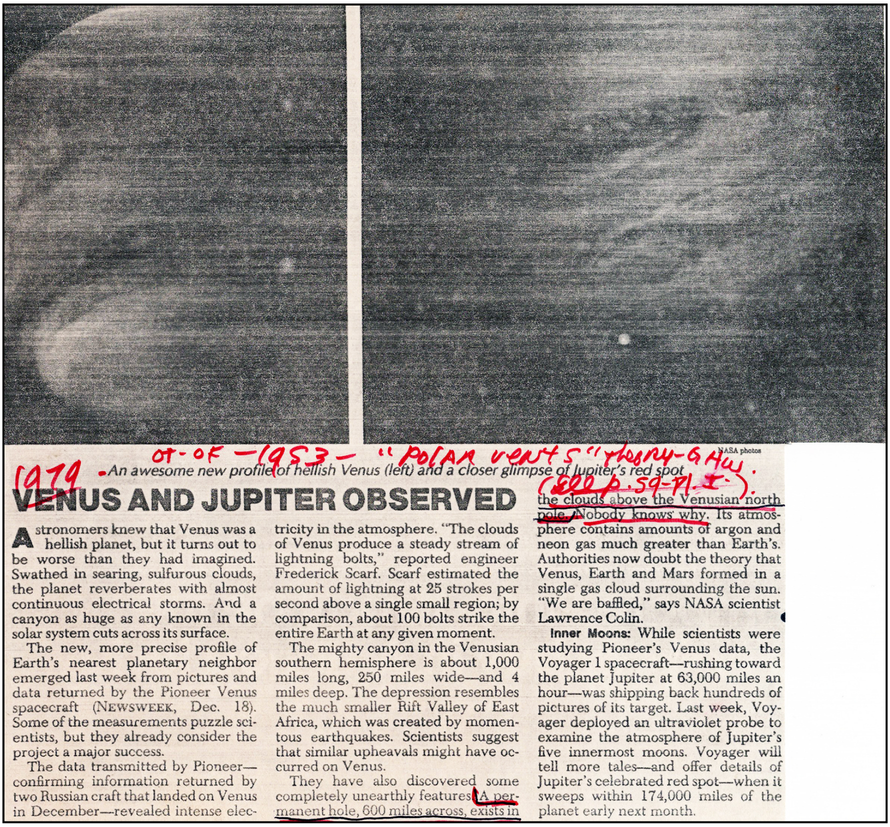
The same area but taken from another perspective and showing the "contact spot," a "wash" actually. We can see the place — numbered #2 in the previous photo — where Adamski initially met the human-looking extraterrestrial, "Orthon." We find again #3 where "Orthon" deliberately left peculiar footprints that George Hunt Williamson would later photograph and make plaster casts of. A little farther away from #3 is site #4 (not visible here) where the "scout ship" had been floating several feet off the ground during the 45-minute conversation between Adamski and "Orthon." The Coxcomb Mountains are behind the photographer. The Palen Mountains are visible in the distance. Courtesy of Futoshi Nishikawa



A third perspective of the same area. From point # 3 to Highway 177 the distance is 520 yards (476 meters). In the center, Daniel Ross, author of the book, *UFO's and the Complete Evidence from Space*, can be seen seated on the main rock at this ufologically historical spot. Courtesy of Futoshi Nishikawa

Appendix E

Several press clippings about space exploration annotated by George Hunt Williamson (from Michel Zirger Archive)



1979 OT-OF — 1953 — "POLAR VENTS" THEORY — GHW. (SEE P. 59-PL. I).

NASA photos

An awesome new profile of hellish Venus (left) and a closer glimpse of Jupiter's red spot

VENUS AND JUPITER OBSERVED

Astronomers knew that Venus was a hellish planet, but it turns out to be worse than they had imagined. Swathed in searing, sulfurous clouds, the planet reverberates with almost continuous electrical storms. And a canyon as huge as any known in the solar system cuts across its surface.

The new, more precise profile of Earth's nearest planetary neighbor emerged last week from pictures and data returned by the Pioneer Venus spacecraft (NEWSWEEK, Dec. 18). Some of the measurements puzzle scientists, but they already consider the project a major success.

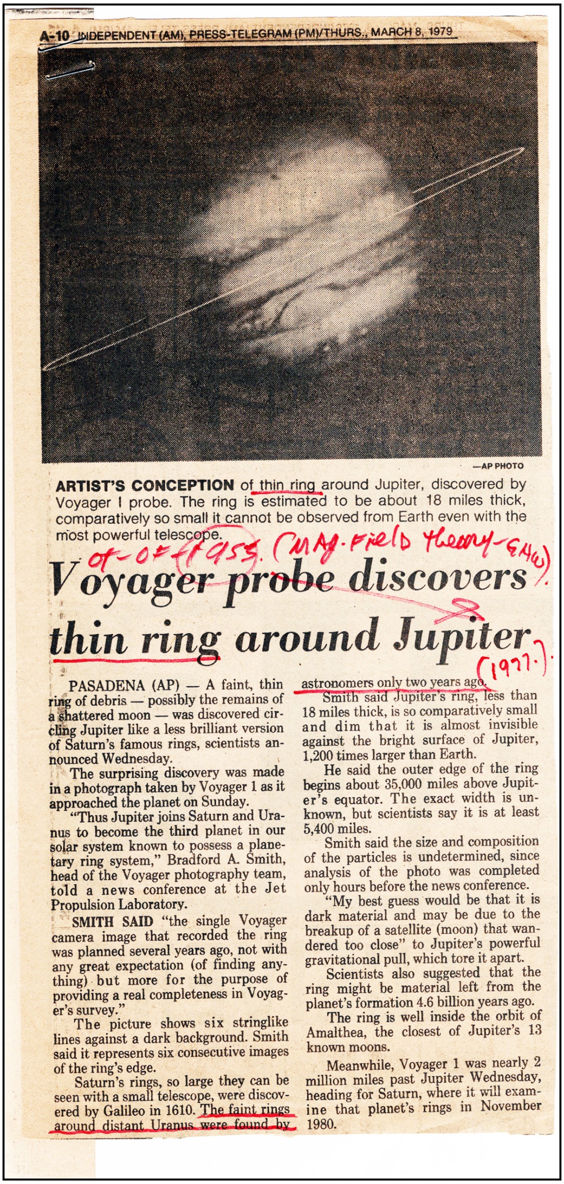
The data transmitted by Pioneer—confirming information returned by two Russian craft that landed on Venus in December—revealed intense electricity in the atmosphere. "The clouds of Venus produce a steady stream of lightning bolts," reported engineer Frederick Scarf. Scarf estimated the amount of lightning at 25 strokes per second above a single small region; by comparison, about 100 bolts strike the entire Earth at any given moment.

The mighty canyon in the Venusian southern hemisphere is about 1,000 miles long, 250 miles wide—and 4 miles deep. The depression resembles the much smaller Rift Valley of East Africa, which was created by momentous earthquakes. Scientists suggest that similar upheavals might have occurred on Venus.

They have also discovered some completely unearthly features. A permanent hole, 600 miles across, exists in the clouds above the Venusian north pole. Nobody knows why. Its atmosphere contains amounts of argon and neon gas much greater than Earth's. Authorities now doubt the theory that Venus, Earth and Mars formed in a single gas cloud surrounding the sun. "We are baffled," says NASA scientist Lawrence Colin.

Inner Moons: While scientists were studying Pioneer's Venus data, the Voyager 1 spacecraft—rushing toward the planet Jupiter at 63,000 miles an hour—was shipping back hundreds of pictures of its target. Last week, Voyager deployed an ultraviolet probe to examine the atmosphere of Jupiter's five innermost moons. Voyager will tell more tales—and offer details of Jupiter's celebrated red spot—when it sweeps within 174,000 miles of the planet early next month.

Annotation: [Newsweek, December 24] *1979. OT-OF* [Other Tongues – Other Flesh] – *1953 "Polar vents" theory – GHW* [George Hunt Williamson]. *(See* [Other Tongues – Other Flesh] *p. 59-Pl. I)*



A-10 INDEPENDENT (AM), PRESS-TELEGRAM (PM)/THURS., MARCH 8, 1979

—AP PHOTO

ARTIST'S CONCEPTION of thin ring around Jupiter, discovered by Voyager I probe. The ring is estimated to be about 18 miles thick, comparatively so small it cannot be observed from Earth even with the most powerful telescope.

OT-OF-1953. (MAG·FIELD THEORY-GHW).

Voyager probe discovers thin ring around Jupiter

(1977.).

PASADENA (AP) — A faint, thin ring of debris — possibly the remains of a shattered moon — was discovered circling Jupiter like a less brilliant version of Saturn's famous rings, scientists announced Wednesday.

The surprising discovery was made in a photograph taken by Voyager 1 as it approached the planet on Sunday.

"Thus Jupiter joins Saturn and Uranus to become the third planet in our solar system known to possess a planetary ring system," Bradford A. Smith, head of the Voyager photography team, told a news conference at the Jet Propulsion Laboratory.

SMITH SAID "the single Voyager camera image that recorded the ring was planned several years ago, not with any great expectation (of finding anything) but more for the purpose of providing a real completeness in Voyager's survey."

The picture shows six stringlike lines against a dark background. Smith said it represents six consecutive images of the ring's edge.

Saturn's rings, so large they can be seen with a small telescope, were discovered by Galileo in 1610. The faint rings around distant Uranus were found by astronomers only two years ago.

Smith said Jupiter's ring, less than 18 miles thick, is so comparatively small and dim that it is almost invisible against the bright surface of Jupiter, 1,200 times larger than Earth.

He said the outer edge of the ring begins about 35,000 miles above Jupiter's equator. The exact width is unknown, but scientists say it is at least 5,400 miles.

Smith said the size and composition of the particles is undetermined, since analysis of the photo was completed only hours before the news conference.

"My best guess would be that it is dark material and may be due to the breakup of a satellite (moon) that wandered too close" to Jupiter's powerful gravitational pull, which tore it apart.

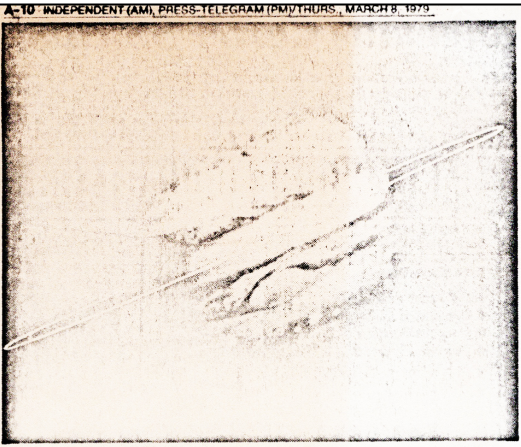
Scientists also suggested that the ring might be material left from the planet's formation 4.6 billion years ago.

The ring is well inside the orbit of Amalthea, the closest of Jupiter's 13 known moons.

Meanwhile, Voyager 1 was nearly 2 million miles past Jupiter Wednesday, heading for Saturn, where it will examine that planet's rings in November 1980.

Independent, Press Telegram (March 8, 1979) Annotation: *OT-OF –1953 (Mag*[netic]-*Field theory – GHW).*

A-10 INDEPENDENT (AM), PRESS-TELEGRAM (PM) THURS., MARCH 8, 1979



—AP PHOTO

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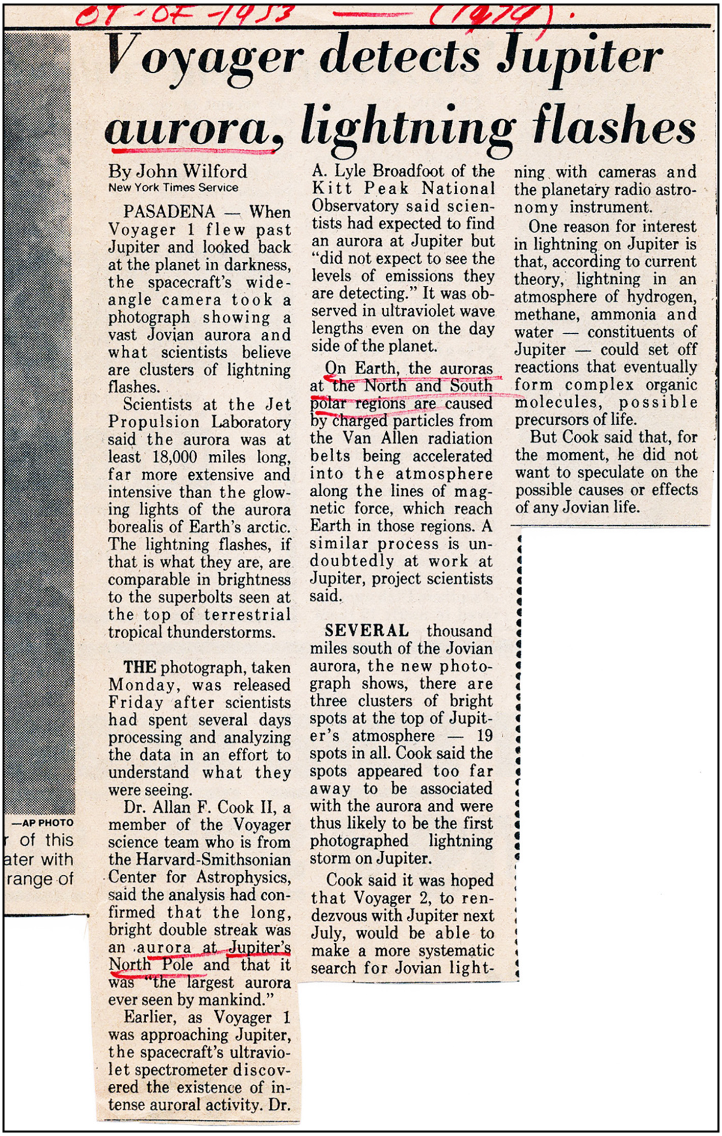
* OT-OF -1953!!

Annotation: * *OT-OF – 1953!!*



OT-OF-1953 —— (1979).

Voyager detects Jupiter aurora, lightning flashes

By John Wilford
New York Times Service

PASADENA — When Voyager 1 flew past Jupiter and looked back at the planet in darkness, the spacecraft's wide-angle camera took a photograph showing a vast Jovian aurora and what scientists believe are clusters of lightning flashes.

Scientists at the Jet Propulsion Laboratory said the aurora was at least 18,000 miles long, far more extensive and intensive than the glowing lights of the aurora borealis of Earth's arctic. The lightning flashes, if that is what they are, are comparable in brightness to the superbolts seen at the top of terrestrial tropical thunderstorms.

THE photograph, taken Monday, was released Friday after scientists had spent several days processing and analyzing the data in an effort to understand what they were seeing.

Dr. Allan F. Cook II, a member of the Voyager science team who is from the Harvard-Smithsonian Center for Astrophysics, said the analysis had confirmed that the long, bright double streak was an aurora at Jupiter's North Pole and that it was "the largest aurora ever seen by mankind."

Earlier, as Voyager 1 was approaching Jupiter, the spacecraft's ultraviolet spectrometer discovered the existence of intense auroral activity. Dr. A. Lyle Broadfoot of the Kitt Peak National Observatory said scientists had expected to find an aurora at Jupiter but "did not expect to see the levels of emissions they are detecting." It was observed in ultraviolet wave lengths even on the day side of the planet.

On Earth, the auroras at the North and South polar regions are caused by charged particles from the Van Allen radiation belts being accelerated into the atmosphere along the lines of magnetic force, which reach Earth in those regions. A similar process is undoubtedly at work at Jupiter, project scientists said.

SEVERAL thousand miles south of the Jovian aurora, the new photograph shows, there are three clusters of bright spots at the top of Jupiter's atmosphere — 19 spots in all. Cook said the spots appeared too far away to be associated with the aurora and were thus likely to be the first photographed lightning storm on Jupiter.

Cook said it was hoped that Voyager 2, to rendezvous with Jupiter next July, would be able to make a more systematic search for Jovian lightning with cameras and the planetary radio astronomy instrument.

One reason for interest in lightning on Jupiter is that, according to current theory, lightning in an atmosphere of hydrogen, methane, ammonia and water — constituents of Jupiter — could set off reactions that eventually form complex organic molecules, possible precursors of life.

But Cook said that, for the moment, he did not want to speculate on the possible causes or effects of any Jovian life.

—AP PHOTO
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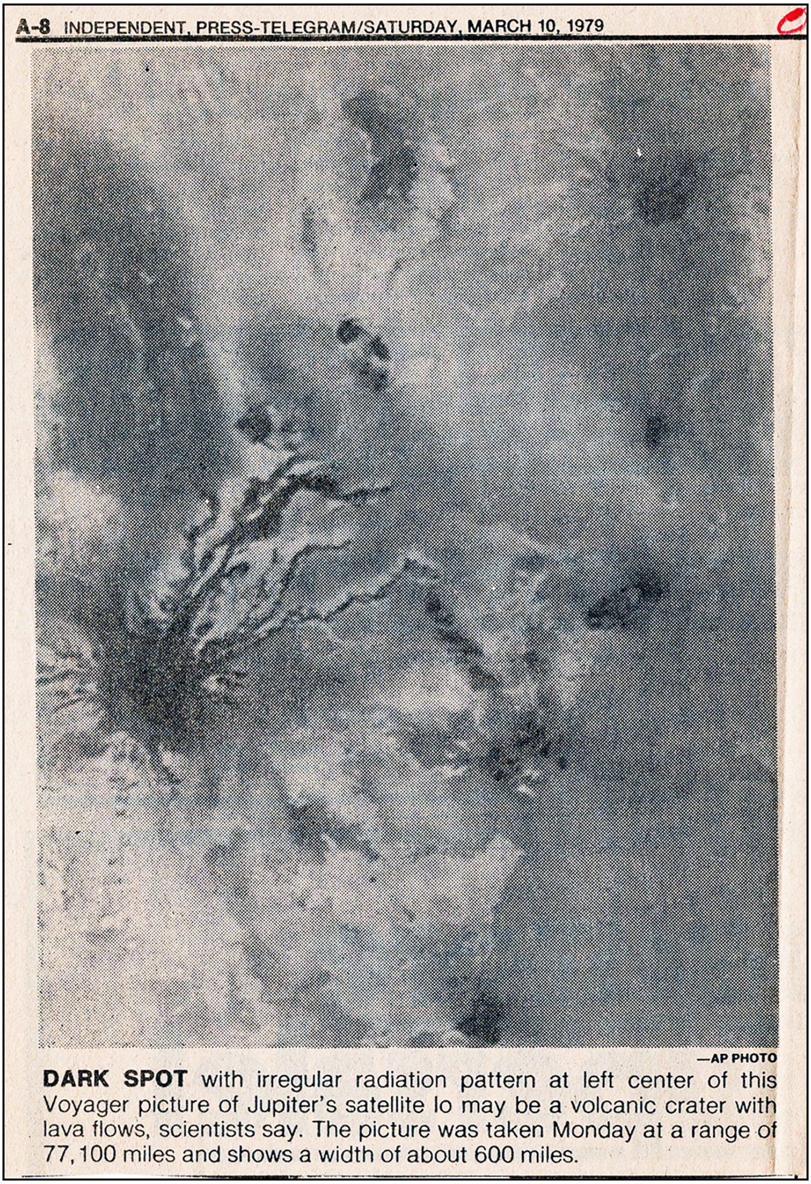
range of

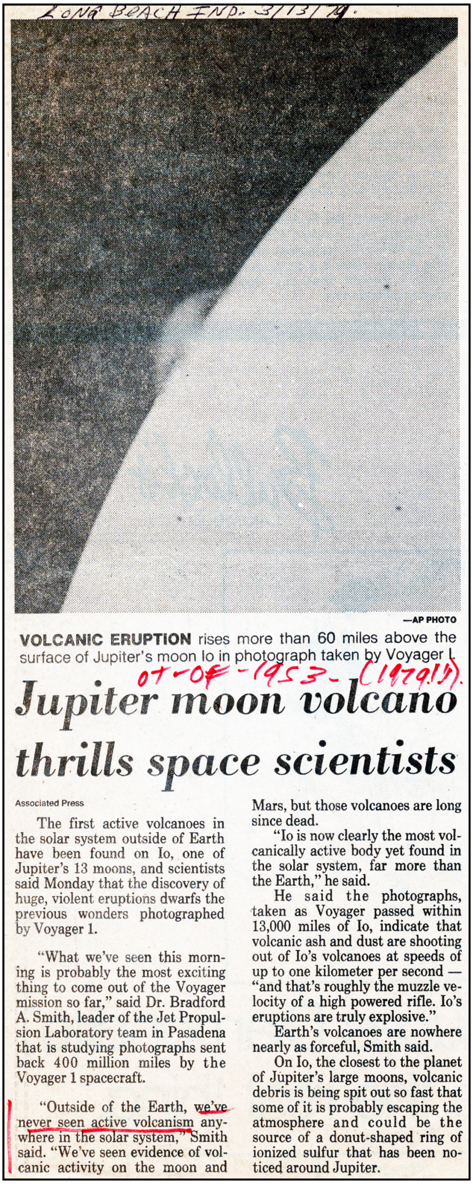
(Above and opposite page) Independent, Press Telegram (March 10, 1979)
Annotation: *OT-OF – 1953 ——— (1979).*



A-8 INDEPENDENT, PRESS-TELEGRAM/SATURDAY, MARCH 10, 1979

—AP PHOTO

DARK SPOT with irregular radiation pattern at left center of this Voyager picture of Jupiter's satellite Io may be a volcanic crater with lava flows, scientists say. The picture was taken Monday at a range of 77,100 miles and shows a width of about 600 miles.



Long Beach IND. 3/13/79.

—AP PHOTO

VOLCANIC ERUPTION rises more than 60 miles above the surface of Jupiter's moon Io in photograph taken by Voyager I.

OT-OF-1953-(1979!!).

Jupiter moon volcano thrills space scientists

Associated Press

The first active volcanoes in the solar system outside of Earth have been found on Io, one of Jupiter's 13 moons, and scientists said Monday that the discovery of huge, violent eruptions dwarfs the previous wonders photographed by Voyager 1.

"What we've seen this morning is probably the most exciting thing to come out of the Voyager mission so far," said Dr. Bradford A. Smith, leader of the Jet Propulsion Laboratory team in Pasadena that is studying photographs sent back 400 million miles by the Voyager 1 spacecraft.

"Outside of the Earth, we've never seen active volcanism anywhere in the solar system," Smith said. "We've seen evidence of volcanic activity on the moon and Mars, but those volcanoes are long since dead.

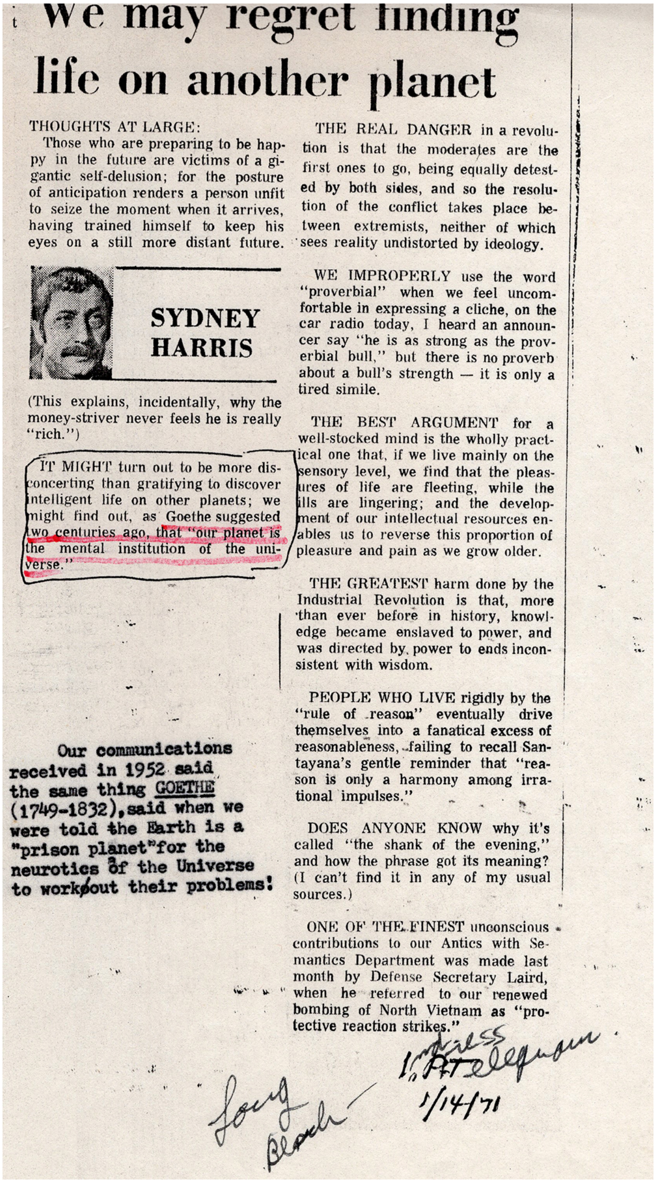
"Io is now clearly the most volcanically active body yet found in the solar system, far more than the Earth," he said.

He said the photographs, taken as Voyager passed within 13,000 miles of Io, indicate that volcanic ash and dust are shooting out of Io's volcanoes at speeds of up to one kilometer per second — "and that's roughly the muzzle velocity of a high powered rifle. Io's eruptions are truly explosive."

Earth's volcanoes are nowhere nearly as forceful, Smith said.

On Io, the closest to the planet of Jupiter's large moons, volcanic debris is being spit out so fast that some of it is probably escaping the atmosphere and could be the source of a donut-shaped ring of ionized sulfur that has been noticed around Jupiter.

Annotation: *Long Beach IND.*
March 13, 1979.
OT-OF – 1953 (1979!!)



We may regret finding life on another planet

THOUGHTS AT LARGE:

Those who are preparing to be happy in the future are victims of a gigantic self-delusion; for the posture of anticipation renders a person unfit to seize the moment when it arrives, having trained himself to keep his eyes on a still more distant future.

SYDNEY HARRIS

(This explains, incidentally, why the money-striver never feels he is really "rich.")

IT MIGHT turn out to be more disconcerting than gratifying to discover intelligent life on other planets; we might find out, as Goethe suggested two centuries ago, that "our planet is the mental institution of the universe."

THE REAL DANGER in a revolution is that the moderates are the first ones to go, being equally detested by both sides, and so the resolution of the conflict takes place between extremists, neither of which sees reality undistorted by ideology.

WE IMPROPERLY use the word "proverbial" when we feel uncomfortable in expressing a cliche, on the car radio today, I heard an announcer say "he is as strong as the proverbial bull," but there is no proverb about a bull's strength — it is only a tired simile.

THE BEST ARGUMENT for a well-stocked mind is the wholly practical one that, if we live mainly on the sensory level, we find that the pleasures of life are fleeting, while the ills are lingering; and the development of our intellectual resources enables us to reverse this proportion of pleasure and pain as we grow older.

THE GREATEST harm done by the Industrial Revolution is that, more than ever before in history, knowledge became enslaved to power, and was directed by power to ends inconsistent with wisdom.

PEOPLE WHO LIVE rigidly by the "rule of reason" eventually drive themselves into a fanatical excess of reasonableness, failing to recall Santayana's gentle reminder that "reason is only a harmony among irrational impulses."

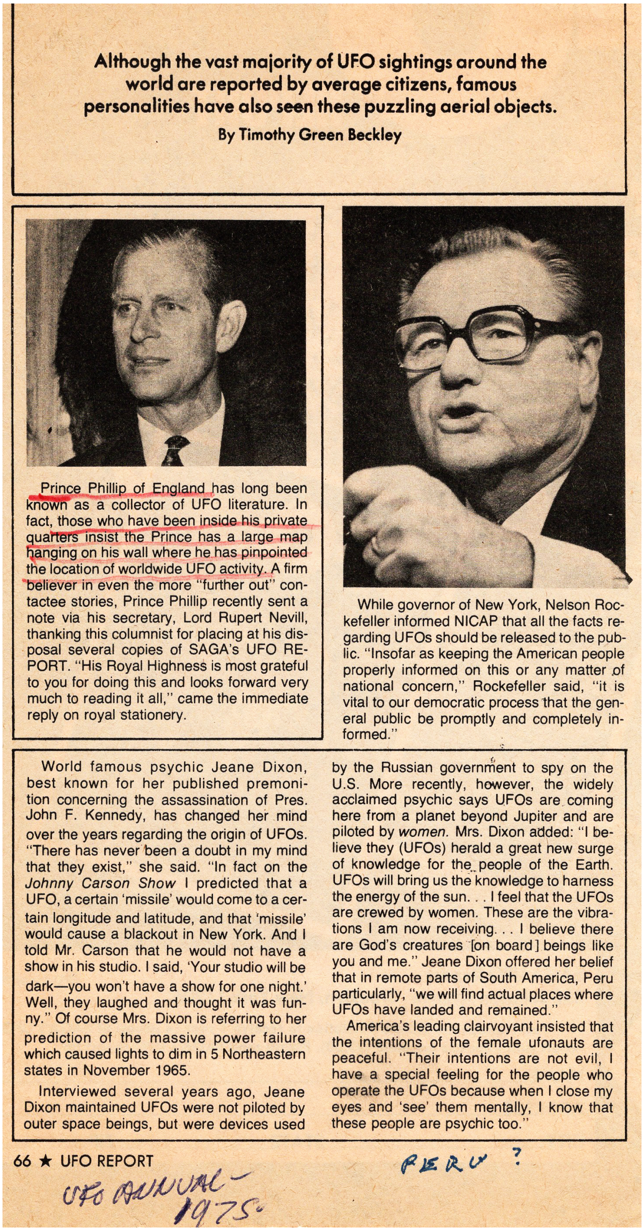
DOES ANYONE KNOW why it's called "the shank of the evening," and how the phrase got its meaning? (I can't find it in any of my usual sources.)

ONE OF THE FINEST unconscious contributions to our Antics with Semantics Department was made last month by Defense Secretary Laird, when he referred to our renewed bombing of North Vietnam as "protective reaction strikes."

Our communications received in 1952 said the same thing GOETHE (1749-1832),said when we were told the Earth is a "prison planet"for the neurotics of the Universe to work out their problems!

Long Beach — I. Press Telegram
1/14/71

Annotation: *Long Beach ——— Ind. Press Telegram. January 14, 1971*, plus a typewritten note in the left margin, referring to *The Saucers Speak*, and the radio communications of 1952.



Although the vast majority of UFO sightings around the world are reported by average citizens, famous personalities have also seen these puzzling aerial objects.

By Timothy Green Beckley

Prince Phillip of England has long been known as a collector of UFO literature. In fact, those who have been inside his private quarters insist the Prince has a large map hanging on his wall where he has pinpointed the location of worldwide UFO activity. A firm believer in even the more "further out" contactee stories, Prince Phillip recently sent a note via his secretary, Lord Rupert Nevill, thanking this columnist for placing at his disposal several copies of SAGA's UFO REPORT. "His Royal Highness is most grateful to you for doing this and looks forward very much to reading it all," came the immediate reply on royal stationery.

While governor of New York, Nelson Rockefeller informed NICAP that all the facts regarding UFOs should be released to the public. "Insofar as keeping the American people properly informed on this or any matter of national concern," Rockefeller said, "it is vital to our democratic process that the general public be promptly and completely informed."

World famous psychic Jeane Dixon, best known for her published premonition concerning the assassination of Pres. John F. Kennedy, has changed her mind over the years regarding the origin of UFOs. "There has never been a doubt in my mind that they exist," she said. "In fact on the *Johnny Carson Show* I predicted that a UFO, a certain 'missile' would come to a certain longitude and latitude, and that 'missile' would cause a blackout in New York. And I told Mr. Carson that he would not have a show in his studio. I said, 'Your studio will be dark—you won't have a show for one night.' Well, they laughed and thought it was funny." Of course Mrs. Dixon is referring to her prediction of the massive power failure which caused lights to dim in 5 Northeastern states in November 1965.

Interviewed several years ago, Jeane Dixon maintained UFOs were not piloted by outer space beings, but were devices used by the Russian government to spy on the U.S. More recently, however, the widely acclaimed psychic says UFOs are coming here from a planet beyond Jupiter and are piloted by *women*. Mrs. Dixon added: "I believe they (UFOs) herald a great new surge of knowledge for the people of the Earth. UFOs will bring us the knowledge to harness the energy of the sun. . . I feel that the UFOs are crewed by women. These are the vibrations I am now receiving. . . I believe there are God's creatures [on board] beings like you and me." Jeane Dixon offered her belief that in remote parts of South America, Peru particularly, "we will find actual places where UFOs have landed and remained."

America's leading clairvoyant insisted that the intentions of the female ufonauts are peaceful. "Their intentions are not evil, I have a special feeling for the people who operate the UFOs because when I close my eyes and 'see' them mentally, I know that these people are psychic too."

66 ★ UFO REPORT

PERU ?

UFO ANNUAL — 1975.

And this extra one about Prince Philip, etc.
Annotation: *UFO Annual – 1975.   Peru?*

Annotated bibliography of works by G. H. Williamson

compiled by Michel Zirger

BOOKS

The Hopi and Zuni Indians, 1950. Mentioned from 1952 in the G. H. Williamson entry of the *Who's Who in America* (see chapter 8). No further information available. It may have been a booklet.

Chippewa Diary * (unpublished manuscript).

Unfinished early work of about 110 pages in the form of a diary of his long stay in 1951 in the Indian tribe of the Chippewas living in the north of the U.S.A., in the region of the lakes of Minnesota. Williamson alludes to it on page 28 of ***The Saucers Speak!***

The Saucers Speak! (in collaboration with Alfred C. Bailey): ***A documentary Report of Interstellar Communication by Radiotelegraphy***, New Age Publishing Co: Los Angeles, California, 1954, 127 pages.

Second edition enlarged with two extra chapters: Neville Spearman: London, 1963, 160 pages.

Reissued under the title ***Other Voices***, Abelard Productions, Inc. Wilmington, Delaware, 1995, and under the title ***The Saucers Speak – Calling the occupants of interplanetary craft***, Global Communications:

New Brunswick, New Jersey, 2012 (the latter reproducing the enlarged edition of 1963).

The book was written in 1953, just after the events of Desert Center. From August 1952 Williamson found himself involved as a witness, but also as protagonist, in a long series of radio contacts with various extraterrestrial entities, first through automatic writing then through radio. The book gathered most — but not all — of the messages. These extraterrestrials, it seems, sent their messages either from their ships, or directly from their planet. They said they originated from planets in our solar system, but also from other planetary systems in our galaxy, and even from a system outside of our galaxy. Indeed, Williamson and his friends affirmed having received messages from the planet *Hatonn*, supposedly situated in the galaxy of Andromeda, the galaxy closest to ours, the Milky Way.

Half of the messages were received thanks to the short wave radio equipment of a ham operator named Lyman Streeter. The communications were made by radiotelegraphy, that is by using Morse code. A single communication was made by direct voice, the only time when they were able to hear the actual voice of one of their interlocutors.

This first experience of extraterrestrial contact marked Williamson so profoundly that he referred to it until the end of his life. For him the contacts had been real, there was no doubt about it. The bulk of these extraterrestrial radio messages came to an end on November 1st, 1952, thus BEFORE he met George Adamski. However, some further messages were received in February 1953.

This publication was, obviously, a world premiere, since it was the first time that a book was dedicated to radio messages of potentially extraterrestrial sources.

Other Tongues – Other Flesh*, Amherst Press: Amherst, Wisconsin, 1953, 448 pages.

Although the manuscript was copyrighted 1953, the book was only completed in 1954 and published two years later in September 1956.

English edition Neville Spearman: London, 1965, 448 pages. I recommend the Neville Spearman edition whose format is larger than the original one.

Several recent reissues are also available, **for instance the edition by Global Communications**.

***Other Tongues – Other Flesh* is very, very, important because in it is published for the first time some of the photos taken on November 20, 1952, during the events near Desert Center with George Adamski, in particular the photos of the shoe imprints of the extraterrestrial “Orthon" containing symbolic messages. We find, moreover, in it an exhaustive interpretation of these symbolic messages. We find also the very first classification of various types of extraterrestrials. And we find, more than a decade before Erich von Däniken, the foundations of the theory of the “Ancient Astronauts.” In other words, Williamson developed well before Von Däniken the idea that extraterrestrials had been intervening on Earth in the past, particularly in biblical times. In short, a key book concerning the extraterrestrial contacts. Even a seminal book, if we consider the number of new and original concepts we can find in it, as for example that of the “Wanderers” — or “Star People” — who are supposedly extraterrestrials who voluntarily reincarnate on Earth.**

A Message from Our Space Brothers via Short Wave Radio*,** Illuminet, 1993, 28 pages.

Transcript of a lecture given on June 21, 1954, in Detroit, Michigan, U.S.A.

A Book of Transcripts (in collaboration with Charles and Lilian Laughead), T.O.T.T. Press: Hemet, California, 1957, 80 pages.

Compilation of communications by channeling, a good part of which was published in revised form as ***Secret of the Andes***.

UFOs Confidential (in collaboration with John McCoy) The Essene Press: Corpus Christi, Texas, 1958, 100 pages.

The book is divided into two equal parts, the first one is by Williamson and the second by his most loyal follower, John McCoy, who worked with him in Peru. This book touches upon the theme of the world cover-up conspiracy and is very certainly one of the first books of the UFO Conspiracy genre.

Secret Places of the Lion,* Neville Spearman: London, 1958, 230 pages.

Paperback editions, Warner Books: NY, 1973 and Inner Traditions: Rochester, Vermont, 1983.

New soft cover edition (now the reference edition!), Destiny Books / Inner Traditions: Rochester, Vermont, 1996, 230 pages.

This book developed the theme of the successive reincarnations of certain extraterrestrial entities on our planet. These extraterrestrials initially came from the star system of Sirius, the blue-white star. They are the "Wanderers" discussed in *Other Tongues – Other Flesh*. Even there, Williamson deals brilliantly with this complicated subject and proposes an original and groundbreaking vision of reincarnation, breaking with what was being written at the time.

Road in the Sky,* Neville Spearman: London, 1959, 248 pages. Paperback edition, Futura Publications: London, 1975.

Large format edition (22 x 28 cm) under the title ***Traveling The Path Back to The Road in the Sky***, Global Communications: New Brunswick, New Jersey, 2012, 293 pages. Sadly, the effort that went into its publishing was largely spoiled by a foreword marred by the inaccuracies, bias and derogatory tone of the skeptical, tongue-in-cheek conspiracy-theorist and opponent of the extraterrestrial theory, Nick Redfern. An unfortunate choice for the beginning of this long-awaited reissue, one which could have been the reference edition!

***Road in the sky* returned to the theory of the Ancient Astronauts with, for example, and this was a first, a whole chapter dedicated to the lines of Nazca, illustrated with many photos. Williamson discussed also the sculptures at Marcahuasi in Peru, the petroglyphs of Pusharo, also in Peru, the legends of the Hopi Indians, and many other topics. An array of topics that no one had ever dealt with before. Something which makes this book a must read for every person interested in the theme of the Ancient Astronauts (or Ancient Aliens as we say today). And this a decade before Erich von Däniken!**

The Encounter with the "Grandfather" in the Sacred Precincts of Tiahuanaco (unpublished manuscript), 7 pages, 1959. Narrative of a mystic experience, a "vision quest" in Peru.

Secret of the Andes (published under the pseudonym of Brother Philip), Neville Spearman: London, 1961, 151 pages. Also published in the United States under the title ***The Brotherhood of the Seven Rays.***

Secret of the Andes, Saucerian books: Clarksburg, West Virginia, 1961, 151 pages. The editor of Saucerian Books was Gray Barker.

Paperback edition, Corgi: London, 1973, 126 pages.

New soft cover edition supervised by G. H. Williamson, Leaves of Grass Press: California, 1976, 144 pages.

Large format edition under the title ***Secret of the Andes and the Golden Sun Disc of MU***, Global Communications: New Brunswick, New Jersey, 2008, 204 pages. With the exception of the reproduction (pp. 113-132) of the text of Williamson's lecture given in Detroit on June 21, 1954, (see above) offering a bonus to this edition, the rest of the additional material (pp. 133-202) from various authors is of varying and questionable quality.

The original manuscript of ***Secret of the Andes*** has, for the time being, never resurfaced.

Again, a pioneering book which resembled no other of that period. A special book I would say, much more mystical than the previous ones and which appeared to mark a real break and an evolution towards something else. (See chapter 9 in this book)

MAIN ARTICLES

Valor. Various ufological contributions, from April to December 1954, for the magazine edited by William Dudley Pelley.

After a first article of autobiographical introduction entitled *Home at Last!* and headlined *"Ric" Williamson Takes His New Post* in the *Valor* of Saturday, April 17, 1954, the first real remunerated work published was in the issue of Saturday, June 5, 1954, with an article entitled *Etheric Interpretation of the Flying Saucers*. Before this date, Williamson had provided a certain number of non-remunerated articles as a promotional springboard for his first book, ***The Saucers Speak***. The last remunerated contribution of Williamson to the magazine *Valor* was published on December 4, 1954, and is entitled *Saucers and Space Men Appearing over Italy*. But, actually, Williamson had already left, toward the end of October, Soulcraft, the publishing house of William Dudley Pelley headquartered in Noblesville, and his post, according to Pelley, as "Associate Editor of Valor."

The Vimana, 5 issues from 1954 to 55. Editor Henry Maday (see top photo p. 204).

Telonic Research Bulletin,** Vol. 1, nº 1, Vol. 2, nº 1, 2, 3 and 4.

In 1955 George Hunt Williamson created a non-profit organization: Telonic Research Center. From October 1955 to December 1956, he published a news bulletin, ***Telonic Research Bulletin*** (see photo p. 132). Five issues were published. His wife, Betty Jane, was in charge of the health and nutrition section in which she warned against the great danger of the "chemical additives" in our food. So, 50 years before everyone else, she advocated a return to "natural food," to "organic food," as we would say nowadays!

The objectives of the Telonic Research Center were clear: 1) to spread information on UFOs. 2) to structure a network of radios amateurs interested in UFOs. 3) to try to receive communication from these UFOs by means of radio signals, or by means of Infra-Red or Ultra-Violet equipment, also called Modulated Light-Beam Receiver and transmitter Unit (see photo p. 131). This very popular device among the "contactees" of the 1950s and among UFO buffs gravitating around them was supposed to be able to translate into sounds certain coded luminous impulses coming from UFOs. 4) Ultimately messages to UFOs were sent through one of these means.

Flying Saucer Review (an international ufological journal established in 1955).

He published four articles in it under the generic title of "Project Scroll" (1, 2, 3 and 4) where he relates his main discoveries in Peru. These articles used the notes taken on the spot in his "black notebook," and the whole was resumed in a more homogeneous and deeper way in ***Road in the Sky***.

Home of the Giant Gods FSR Vol. 3, nº 5 (Sept. – Oct. 1957), pp. 24-25

The Rock of the Writings FSR Vol. 3, nº 6 (Nov. – Dec. 1957), pp. 18-19

City of a Thousand Roofs! FSR Vol. 4, nº 1 (Jan. – Feb. 1958), pp. 27-29

Return to the Lost City FSR Vol. 4, nº 5 (Sept. – Oct. 1958), pp. 14 -15

A fifth article completed this series: *Preliminary Report on My World Tour*, FSR Vol. 4, nº 6 (Nov.– Dec. on 1958), p. 14, briefly reporting his lecture tour from Brazil to Great Britain. In the same issue is also found an article about G. H. Williamson entitled *Have spacemen come to save us?* pp. 22-23. It is a summary report of his London lecture of September 1958 at Caxton Hall.

A final article on the existence or not of a UFO conspiracy: *Is there a Conspiracy?* (Answer to J. Lade), FSR Vol. 5, nº 5 (Sept.–Oct.1959), pp. 27 and 29.

FROM 1962 WILLIAMSON ONLY WROTE UNDER THE NAME OF MICHEL D'OBRENOVIC:

The Loltum expedition to Yucatan, a preliminary report. Photos by the author, 1962. Library of Congress. A594842 (unpublished). This report of discoveries served as the basis for the article eventually refused by *Life Magazine* (see chapter 4) and later on also as part of his Doctoral thesis in 1967.

Project "XOC" some keys to Maya Hieroglyphics (in collaboration with Charles Lacombe). *Journal of Inter-American Studies*, Vol. 10, nº. 3 (Jul., 1968) pp. 406-430 (25 pages). Center for American Studies at the University of Miami. http://www.jstor.org/stable/165353

Let us note that for this publication his name, Michel d' Obrenovic, is followed by the acronym "FRAI," the abbreviation of Fellow of the Royal Anthropological Institute. This honorary status had been conferred on him during his second stay in England from Dec. 1959 to Aug. 1960.The great scholar, Lewis Spence, whose works Williamson had devoured, had also used the same acronym, in particular on the title page of his book, *The Myths of Mexico & Peru* (1913).**

a)*The Vision Quest - Encounters with Other Reality - Other Space** (unpublished manuscript).

Unfinished biography written by John L. Griffin under the very active direction of Michel d' Obrenovic. The tandem Griffin-d'Obrenovic put itself to work from 1976. In August of that same year Michel d' Obrenovic, for copyright purposes, sent himself a synopsis of the book via registered mail with acknowledgement of receipt to the following address: 1564 Ramona Lane, Santa Barbara, Ca. 93108. I had the pleasure to unseal the envelope in 1995. The manuscript, as it stands, is of 100 typed pages, 90 of which are finalized; about hundred more would have been necessary to really complete this biography.

b) *The Vision Quest* (~ 1981).

In parallel to the intended biography above, Michel d'Obrenovic, always in association with John Griffin, worked on a movie script also entitled, ***The Vision Quest***, drawing heavily on his own life and his spiritual search of the "Vision Quest" against the backdrop of Peru. The manuscript has been lost up to now. Williamson / d'Obrenovic had planned to dedicate this work as follows:

DEDICATED TO TWO FRIENDS
Betty, a wife
Morris K. Jessup, a colleague

The Grail (unpublished manuscript), (written in collaboration with John L. Griffin), movie script of 103 pages (see chapter 4).

Return to Kalassasaya. Dream with the "Grandfather" (unpublished manuscript), 4 pages, 1981. Narrative of a mystical experience

A FEW WORKS IN WHICH MICHEL D'OBRENOVIC IS CITED:

Valentine, J. Manson, *The discovery and possible significance of X-Kukican, ancient Mayan site*. Alabama Museum of Natural History, 1965, 25 pages (pp. 7, 13, 17).

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Lasky, William R., *Tell it on the Mountain*, Doubleday: New York, 1976, 271 pages (p. 236 and photo 14) or paperback edition, Spire Books, 1977, 257 pages (p. 224 and photo 14).

Goodman Linda, *Love Signs*, Harper: New York, 1978 (new edition 1992), 914 pages (pp. 881 and 909).

Remarks

* One asterisk marking the title of a work listed above means that the original manuscript (ribbon copy) typed by George Hunt Williamson, annotated and corrected by his hand is under Michel Zirger's ownership.

** two asterisks means that, as many other works or documents, the personal copy or copies having belonged to GHW are now a part of Michel Zirger Archive.

*** means the carbon copies of the original manuscript annotated by GHW (Michel Zirger Archive)

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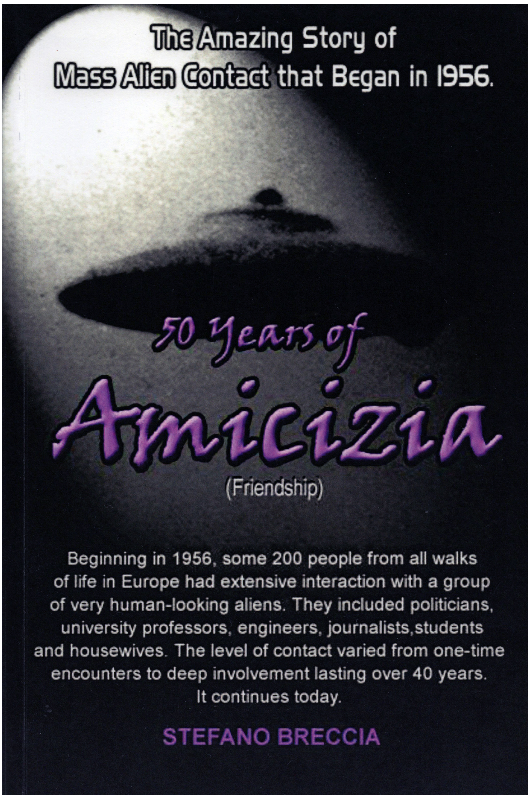
About the Author

For Michel Zirger, it all began at the age of 13 when his mother told him of her very close-range observation from their home in France of a “flying saucer.”

From that day he knew that our world was being visited by entities from elsewhere… He was then influenced by his reading of Desmond Leslie and George Adamski’s *Flying Saucers Have Landed*. He has since become the leading specialist of American anthropologist and pioneering UFO researcher, George Hunt Williamson, and consequently also of George Adamski. He owns part of Williamson’s personal archives. He has lived in Japan for 28 years and is the author of many books in French and in English, including the first biography of G. H. Williamson, *Mystical Journey: The Incredible Life of G. H. Williamson*, and the seminal work, *“We Are Here!” Visitors Without a Passport*.

In addition to his ground-breaking books dealing with the George Adamski and George Hunt Williamson cases, published in English and French, Michel Zirger is widely published in a variety of magazines dealing with UFO/UAPs and the alien presence on earth. These include articles in English-language magazines such as *New Dawn* and *Ufologist Magazine* (Australia) and in French-language publications such as *Nexus*, *OVNIS Science & Histoire* and *INEXPLIQUÉ*. He is also known in Japanese ufological circles, notably through his contributions to the large-circulation monthly Japanese magazine, *Super Mystery Magazine MU*.

Also edited by Warren P. Aston (See Acknowledgments)



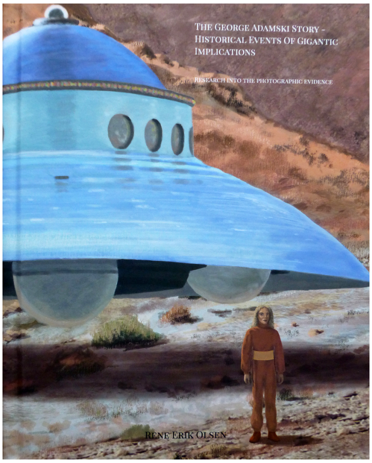
The Amazing Story of
Mass Alien Contact that Began in 1956.

50 Years of
Amicizia
(Friendship)

Beginning in 1956, some 200 people from all walks of life in Europe had extensive interaction with a group of very human-looking aliens. They included politicians, university professors, engineers, journalists, students and housewives. The level of contact varied from one-time encounters to deep involvement lasting over 40 years. It continues today.

STEFANO BRECCIA

Three books by Rene Erik Olsen (See Acknowledgments)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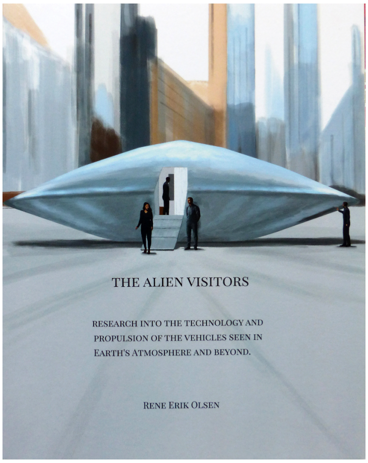
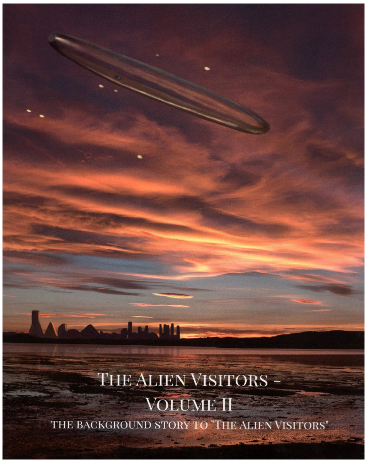

THE ALIEN VISITORS
RESEARCH INTO THE TECHNOLOGY AND PROPULSION OF THE VEHICLES SEEN IN EARTH'S ATMOSPHERE AND BEYOND.
RENE ERIK OLSEN


THE ALIEN VISITORS - VOLUME II
THE BACKGROUND STORY TO "THE ALIEN VISITORS"

The long underground passageway to the cave of the Cumaean Sybil, on the outskirts of Naples, Italy.

"It was during the descent of this long gallery — sunlit through small side chambers now open to the outside, appearing one after the other on the right at regular space — that Williamson had an incredible experience of eternity, of 'timelessness.' In this great, multi-chambered gallery, where initiates many centuries ago passed from one initiation degree to another by going ritually from one closed chamber to another, he felt suddenly AT ONE with all that had passed here before: all individuals, in all times… he became one with the unspeakable." (From Chapter 6)

This is the end…

Photo by Carole Raddato from FRANKFURT, Germany - Entrance to the Cave of the Sibyl, CumaeUploaded by Marcus Cyron, CC BY-SA 2.0, https://commons.wikimedia.org/w/index.php?curid=30160560